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SPEECH OF THE REV. DR. CHALMERS
OF GLASGOW,

AT THE INSTITUTION OF THE
FIFE AND KILROSS BIBLE SOCIETY.

I DEPRECATE the idea of the home supply of Bibles, as a great or prominent object of this institution. If the home supply be the main object of our Society, I contend, that in a country like Scotland, it may do incalculable mischief. I may say of Scotland that with the great mass of its population, the habit of purchasing Bibles for themselves is already established. Shall we do any thing to unsettle this habit, and to substitute in its place the officious and misplaced bounty of a society? Every society has an obvious interest in giving itself as important and as business like an air as possible. It must give importance to its own principle—It must do justice to its own peculiar style of proceeding—It must prove that the devious track into which it has entered, leads to an object worthy of the deviation it has made. Let us accumulate funds. Let us assume the title, and give ourselves all the wealth and consequence of a great and useful society. Let us show the world that it was not for nothing that this object was proposed. Collect all for this object, and spend all, or as much

as we can, upon it. Give to the people at home, and prove by the extent of our distribution, and the multitude of Bibles dispersed among them, that we have not been idle. I maintain, that in a country like ours, where the people have got into the habit of purchasing Bibles for themselves, the operation of a society like this is most mischievous. The people of Scotland look upon the Bible as a necessary of life. They count it worth the sacrifice of the money paid for it. Our security that the Bible is possessed and valued by our people is, that it is bought by them; and shall this security be transferred from the deeply seated principle of their own hearts, to the exertions of a society, irregular in its movement, and uncertain in its duration? If I take a survey of my parish, with the view of ascertaining the number of Bibles, and find there is not a single house or a single family without one, to what am I to ascribe this cheering phenomenon? To the fact, that the value of the Bible is a principle rooted in the hearts of my people, and that they count it worthy of its price. This forms a strong

and perpetual security, and must be left to its own undisturbed operation. It is not enough that they count the Bible worthy of a sacrifice. The sacrifice they should be left to make. It is too fine a principle for us to repress or to extinguish; and if in the spirit of an injudicious charity, I were to come forward with a fingering interference of my own, and teach them to look no longer to themselves, but to a public repository, I would destroy a habit which forms the glory and the security of our country. Teach them to look to such a repository as this for a Bible, and not to their own individual sentiment of its worth and its importance to them; let this habit be persisted in for years, and substituted in the place of that respectable habit of purchasing for themselves, which is now completely established among them:—do this, and you place the religion of our people at the mercy of every capricious element in the human character. A breath of wind may blow this repository into atoms. The vote of one of our meetings may annihilate it. The faith and religious knowledge of our people, instead of depending on habits which are now in full operation amongst them, are made to depend upon us and our fluctuating majorities. In the course of years the repository is voted down, and the habit of purchasing is extinguished, and this Society of ours, like the institution of the poor rates, leaves the people of the land in greater want, and poverty, and nakedness than ever.

Leave a well educated people, like the peasantry of Scotland, to themselves. There may be cases of aged poor, who stand in need of a larger copy, or of poor in large and manufacturing towns,

who are genuine objects of such a charity. These cases can be provided for as they occur. But the great objection to home supplies forming a main or systematic part of our proceedings, is, that the limit which bounds this species of charity is so narrow and so hazardous, that the moment you transgress it, you are sure to do mischief. People must see the injurious tendency of overdoing these home supplies. If they subscribe at all, they will be very sparing and very moderate in their subscriptions. A languor and a heartlessness are sure to hang over the operations of a society, the object of which is so very ticklish and so very questionable. It may go through all the liveless forms of a public body, but it is quite impossible there can be that enthusiasm in its members, and that cordiality in its supporters, which you see exemplified to such an animating degree in the British and Foreign Society. Connect yourself with the great and sublime objects of the parent institution, and you lift off the dead weight which fettered and restrained you. You see that in their magnificent designs there is an extent which gives you room to expatiate. You cannot push your liberality to extravagance. You feel no limit on the amount of your subscriptions. The considerations which make you hesitate as to the peasantry of Scotland, do not apply to England and Ireland, and the mass of their uneducated populations. There you interfere with no habit: the habit is yet to form. Bibles are not bought; and the experiment which the Society in London is making at this moment is—where Bibles are not bought, let Bibles be given. Give them the book,

and at the very time, when a sister Society is giving them the capacity of reading it. Let the habit of reading the Bible be first introduced among them. This must be done by the external application of a society at the outset. The habit of reading it, will induce a value for the Bible, and this value for it will induce a habit of purchasing. After this habit is fairly established, we shall leave it to its own undisturbed operation. The fostering care of our Society may be necessary in the first instance; but after it has wrought its object, this care shall be withdrawn, and give its undivided strength to other countries, and other populations.

There is nothing chimerical in this experiment, or in this anticipation. It is the result of an experiment already tried. The peasantry of Scotland may be considered as a fair example, when a great many years ago they were presented with the Bible; and they were presented, by the institution of schools, with the capacity of reading it. What is the consequence? The habit of purchasing for themselves has been formed. Education transmits itself from father to son; and when a Scottish boy leaves the home of his parents, though small be the equipment with which their poverty can furnish him, you are sure to find that a Bible forms a part of it. This they make over to him as his guardian and companion, through the adventures of an untried world. So beautiful a picture to the moral eye as this, would only be tarnished and defaced by the interference of a society. Give none of your repositories, none of your institutions to us—and leave to its own undisturbed operation

the religion of our people, and the humble piety of our cottages.

The experiment has been more recently tried in Wales. The protecting arm of a society was necessary in the first instance. They threw in Bibles amongst them, and they have given education to their peasantry. What is the consequence? Wales, instead of being the recipient, is now the dispenser of that gift to other countries. The peasantry of Wales not only buy the Bible for themselves, but they subscribe, with unexampled liberality, for the Bible to others. The impulse is given, and the motion communicated by that influence is persevered in. The good that is done perpetuates itself. The habit is formed, and if not tampered with by some finagling society, will be persisted in to the end of time.

Now what has been done for Scotland and Wales is still to do for England and Ireland. They are bringing the same engines to bear upon the population of those countries, which have borne with such undeniable success upon the peasantry of Scotland,—schools and Bibles; and if both in the press and in the Parliament, the praises of the Scottish peasantry are lifted up, as being the most moral, the most religious, the most classically interesting people in Europe, does not the danger of tampering with such a people as this, form a most decisive argument against home supplies being carried too far? and does not the duty of extending their knowledge and civilization to other people, and carrying our exertions to those countries where the ground is still unbroken, and where some external application is necessary for the

commencement of the work, form an equally decisive argument in favour of those foreign objects, which in number and in magnitude, call for the united contributions of the whole empire?

The British and Foreign Bible Society does not stop at home. It looks abroad, and carries its exertions to other countries; and if we admit the identity of human nature in all climes, and under all latitudes, the transition is not a very violent one, to pass from England and Ireland to those countries which are situated without the limits of our empire. If there be wisdom and liberal philosophy in the attempt of enlightening the peasantry of our island, by what unaccountable delusion is it that these denominations are changed, and the terms fanaticism and folly applied to the attempt of enlightening the peasantry of the countries that lie beyond it? We have too much hardihood, I trust, to be frightened away from a deed of glory by the bugbear of a name! We have too much liberality to let the sound of another country and another language freeze the noble principle of benevolence within us! And too much science to think that the men of these countries are essentially different from our own. They occupy the same place in the classifications of natural history. They have all the essential characteristics of the species. The same moral sentiment is applicable to both: and if schools and Bibles have been found, in fact, to be the engines of civilization in Britain, it is altogether a fair and direct exercise of induction, when these schools and Bibles are counted upon, in speculation, as equally powerful engines of civilization to

the people of other countries. If the free circulation of the Bible here overthrew the reign of Popery amongst us, it will achieve an equally certain victory there over its delusions: What Sheridan says of the freedom of the press, is eminently true of the fairest of her productions. "Give to ministry" says that eloquent orator, "a corrupt house of Lords—give them a pliant and a servile house of Commons—give them the keys of the treasury, and the patronage of the Crown—and give me the liberty of the press, and with this mighty engine I will overthrow the edifice of corruption, and establish on its ruins the rights and the privileges of the people." I go back to Ireland, and I transfer this language to the leading question in the politics of that country. Give the Catholics of Ireland their emancipation—give them a seat in the Parliament of their country—give them an equal and free participation in the politics of the realm—give them a place at the right ear of Majesty, and a voice in his councils—and give me the circulation of the Bible, and with this mighty engine I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins.

The Bible Society is the forerunner to the operation of an enlightened politics in this country; and she is at this moment reclaiming her thousands and tens of thousands on the continent of Europe. The communications from the continent give us every reason to believe, that Popery is at this moment withering into a name. Impressions of the Bible are multiplying among them. They are circulating in the very heart of Popery, and through the highest places of her dominion.

God is consuming his enemies by the breath of his mouth, or subduing the corruptions of human ignorance and iniquity, by the silent operation of his Bible. The Bible Society of London has given an impulse to the whole population of Christendom; and the general cry is for the law and for the testimony. Every eye is withdrawing from the paltry modifications of sect and of system, and pointing to that light with beams pure and unvitiated from the original sources of inspiration. These are noble doings, and constitute to my eye one of the finest and most inspiring spectacles in the moral history of the species. Yet people are to be found who talk of fanaticism, and look upon the London Society as one of the wildest of her ebullitions. This Society enrolls among her children, the purest, the most enlightened, the most venerable names in our sister establishment. She is drawing around her all that is great in the politics, and all that is liberal in the theology of England. The nobles of the land are throwing in their splendid donations, and the poor widow is throwing in her mite into this treasury of Christian beneficence. We may give it the humble appellation of fanaticism; but transport yourself to England, and you see all the charm and all the dignity of the most enlightened philanthropy annexed to it. The University of Cambridge, headed by a Prince of the blood, has come nobly forward with her testimony. She has espoused the cause of fanaticism. The spirit and the science of Sir Isaac Newton still reside within her walls; nor does she think that she lets herself down from the high eminence which his illustrious name has

conferred upon her, when she forms her Bible Society, and consigns the work of its translations to the profoundest of her scholars.

In the mouths of some people you will hear the cause degraded by the appellation of fanaticism. But do the question ordinary justice: apply to it the established maxims of candour and liberality. Do not pronounce upon it till you have read the documents, and repaired to the authentic sources of information. Fall not under the condemnation of all that ignorance and bigotry, and unenlightened zeal, which has been so rashly and so unknowingly imputed to the Society. You will scarcely proceed a single inch in your inquiries, before the cause rises in your estimation as the most magnificent scheme that ever was instituted for bettering the moral condition of the species; *most simple in its object*: the introduction of Bibles into places where Bibles are not, and that in the respective languages of the different countries; *most unsectarian in its spirit*; it is not sectarianism that it wants to circulate, it is the pure Christianity of the original record; *most efficacious in its operation*; it is not an untried experiment. One would think, from the objections of some, that these translations were thrown away upon cannibal islands, and set up as a spectacle for savages to stare at. The languages of Asia are written languages. Can there be a language written without being read? Wherever there is a written language there are readers. But, what is more, there is at this moment a population in India, natives, and the descendants of natives, who have been employed for more than half a century in reading, What? the Bible in

their vernacular tongue. The experiment has been tried in one instance, and it is found to be successful. A Christian population has been formed out of the original natives. The translation of the Bible into their language has perpetuated Christianity among them. This, in natural science, would be looked upon as a sufficient foundation for repeating the experiment. When you have the same elements, you anticipate with confidence the same results. Now you have the same elements in the present instance, the same idolatry to begin with, and the same agent, the history and the doctrines of Jesus Christ, for transforming that idolatry into the service of the living God. We hear contempt poured upon the translations in India; but it should be known and understood, that, so far from being a precarious experiment, one of these translations is throwing off at this moment, not as a speculation upon an untried people, but to satisfy the actual demand of a native Christian population, who have worn out an old impression with their own fingers, and are looking forward to a new one with delight and eagerness.

But I have to record an achievement still more illustrious. Translations have been made into languages which were never before written, and in behalf of people among whom a few years ago there was not a single reader in existence. This is the point at which the enemies of the cause are most outrageous in their cry of fanaticism; and at this very point have her friends accomplished the most decisive and interesting step in the great work of civilizing mankind. They had no written language

before; but they have given them a written language. They have put into their hands this mighty instrument, and they have taught them how to use it. They have formed an orthography for wandering and untutored savages. They have given a shape and a name to their barbarous articulations, and have supplied the painter with a finer subject than all the imagery of the wilderness can afford—the wild man of the woods at his spelling-book! It is not true, that these translations will be a piece of useless lumber in the hands of ignorant and unskilful occupiers, or be appealed to in future years as a monument of blind precipitating zeal on the part of those who have wasted their strength upon them. Parts of the New Testament are read at this moment by the Mohawks of Upper Canada. The gospel of St. John is read and understood by the Esquimaux, a people whom the poet Thomson would call the last of men, because they live on the farthest outskirts of the habitable world. They hunt for furs in summer, and through the winter they live in caverns under ground. I am quite in readiness for any smile that may be excited by the idea of throwing in Christianity among such savages as these. I do not need to waste my argument upon probabilities. It is no longer a speculation: it is a certainty. The thing is done. I can appeal to the fact. They read the gospel of John. They believe it. They understand it. They have all the elements of faith and of piety, which exist among our own peasantry. They may be laughed at; but a wise and liberal philosophy will tell you that they are men, and that they have all the feelings, all the percep-

tions, all the faculties of the species. It will listen to an Esquimaux when he reads; and it will perceive every mark of his reading with intelligence; that when he meets with pathos he weeps; when he meets with comfort he rejoices; when he meets with denunciation he reveres and trembles. Fanaticism! I am not to be frightened from my argument by any odious or disgusting appellation. I make my confident appeal to the most enlightened moralist in the country. I should like if our General Assembly were to send him out a voyage of observation on this interesting question: I shall suppose them to fix upon him, because he is so great a proficient in the philosophy of mind, and so well cultivated in the contemplation of its habitudes and phases. I think I could almost guess the terms of his deliverance. He would feel that he was addressing an assembly of Christian ministers, and that the truth of this said gospel was not a question which he was called to pronounce upon. I have no doubt that it would be a very well-bred, and a very gentlemanly report, and conceived in terms of the most respectful accommodation to the presumed principles of his employers. He would therefore proceed upon this said gospel being "the power of God unto salvation to every one that believeth," and he would pass on to the examination of the instrument, and of the subject upon which this said instrument was made to operate. Under the first head of examination, he would assure you, that the gospel in the Esquimaux language, was an instrument of precisely the same kind of operation on the other side the Atlantic, that the gospel in the

English language is upon the side on which we are now standing. He would, perhaps, give us, as it is very natural, a few of the technicals of his profession. He would tell us that the language was a mere circumstance; that it appeared to him to be an adjunct and not an essential; that it was enough for the first question if the spirit and substantial meaning of the original were fairly transfused into the document under examination, and he would therefore pass on to the second question, the subject on which this instrument was made to operate. I am widely mistaken, if the result of his examination on this head would not be equally encouraging. He would assure us that an Esquimaux was a man—that he had all the points and properties of a man about him—and that he was fairly entitled to the place he had hitherto occupied in the classifications of natural history. He would then wind up his report to a conclusion, by telling us that the same result may be anticipated from the same instrument operating on the same materials; that if the Bible be a good to the people here, it will be a good to the people yonder—that the scene of the experiment does not affect the result of it—that its place in geography is nothing—that in both cases you have the same word of God, operating on the same human soul as the recipient of its influences—and if this word be what ministers preach, and people taught to regard it, "the power of God to salvation to every soul that believeth," then the gift you have administered to these wanderers of the desert, is great as the favour of God, and lasting as eternity.

THE HUMILIATION OF CHRIST.

WHEN the Son of God "took upon him the form of a servant," it filled the heavenly world with profound astonishment, and excited an intense desire to comprehend the mystery of unparalleled event.

The phraseology adopted by the inspired apostle relative to the *assumed* character of the Saviour, most certainly implies a state of *previous* exaltation, or we must despair of attaining to precision of language. It is not intended in this paper to expatiate on the *design* and gracious results of this stupendous act of humiliation and condescension, but to observe that the service was *specific*, and is defined by the sacred writer as a "mediation" between God and transgressors. "Jesus the mediator of the new covenant was in all things made like unto his brethren, that he might be a merciful and faithful High Priest in all things pertaining to God, to make reconciliation for the sins of the people."†

The Redeemer, says the apostle, "emptied" (*κενω*) himself, and "took upon him the character of a servant;" and from this consummate example of humility, he enforces on the Philippians, and all believers, an imitation of this lovely grace.

But is it not a display of *unequalled ingratitude* if we refuse the "Son of God" the dignity and glory which he possessed antecedently to his humiliated condition—because he took upon him the form of a servant "for our sakes," to open an honourable

way of access, for the guilty, to the Father, by "his obedience unto death, even the death of the cross."

"O for this love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak."

It is confessed that no transaction merely human will adequately illustrate the proceedings of infinite wisdom and benevolence; but the following instance of voluntary self-denial in a celebrated sovereign of Russia may deserve notice. It is recorded of Peter I. that he came over into England, and "took upon him the form of a servant," and actually wrought in the dock-yard at Deptford, to qualify himself for directing the formation of a navy to elevate his empire in the scale of maritime importance.* Surely such an act of condescension and apparently disinterested liberality, entitled him to the highest degree of esteem and gratitude of his nation, for the interest of which, he "emptied" himself of his regal honours for a season; and would it not have been justly deemed a crime of great magnitude in any of his subjects to have taken advantage of his humiliated condition, and urged it as a *reason* for depreciating and refusing him their homage as sovereign? How infinitely great must be the *crime* of ingratitude, and of "how much sorer punishment shall they be thought worthy" who trample under foot the Son of God, and count his blood as "common," depreciating his person, and denying his intrinsic glory as the "blessed and only potentate—God over all," BECAUSE he was found in fashion as a man, in the "form of a ser-

* Phil. ii. 7.

† Heb. xii. 24, and ii. 27.

* Vide Anderson's History of the House of Romanof.

vant," to qualify himself for the office of High Priest to his people, to effect their salvation, and elevate them to glory by the death of himself!

"Nothing brought him from *above*,
Nothing but redeeming love."

J.

THE
PROPRIETY OF WORSHIPPING
WITH UNBELIEVERS, &c.

CONSIDERED,

In a Letter to a Military Officer.

As our Work is read in Ireland, we think it right to give this Article a place, though it is not extensively required in England.

MY DEAR SIR,

YOU mentioned to me that a friend had argued, that it was wrong for believers to pray with unbelievers; and that the Lord's-supper should be administered every Sabbath. If the following observations should be of any use to settle your mind upon the subject, I shall be happy; because I feel a particular interest in your spiritual welfare; and therefore am anxious that you should know "the mind of the Spirit" upon this and every other subject. Keep close to the unerring oracles, in *their evident design*; and, "comparing spiritual things with spiritual," that you may "*do the will of God*;" and humbly imploring the *promised aids* of his good Spirit, you will doubtless be led into all truth.

That it is the duty of all men to pray to God would appear, *even though the scriptures had been silent about it*; for it is a natural duty for the creature to look up to its Creator, and especially when it requires his con-

tinued support and care. Hence it is asked, Should not a people seek unto their God? Isa. viii. 19. And restraining prayer before him is represented as *a great sin*! Job, xv. 4. But our Lord also "spake a parable to this end, that *men* should always pray, and not faint," Luke, xviii. 1; he used a general expression, *men*, because it is a general duty. And Paul says, in like manner, "I will that *men* pray every where," &c. 1 Tim. ii. 8. And that wicked men, even the vilest, should pray to God, is certain; for Peter commanded even Simon Magus to "pray God, *if perhaps* the thought of his heart might be forgiven him," Acts, viii. 22. And God, by Isaiah, thus addresses the wicked—"Seek ye the Lord while he may be found," &c. lv. 6.

And as it is the duty of all to seek the Lord "with their whole heart," so God of old appointed a particular place for all the people to come to pray before him, *viz.* the temple at Jerusalem, which is repeatedly called "the house of prayer," Matt. xxi. 13; and that "for all people," Isaiah, lvi. 7, because "to him shall all flesh come," Psalm lxxv. 2: and prayer was offered there, and answered too, *in the presence of the great body of the people*, though they "were not all Israel that were of Israel;" Rom. ix. 6: for Solomon prayed his intercessory prayer, when the house was filled with smoke (the symbol of the Divine presence) *before all the people*, 1 Kings, viii. 22. Nor did *even the Pharisee* refuse to pray, on account of the Publican's presence; though he made a most odious comparison between himself and this Publican. Luke, xviii. 11. The man of God who came to Jeroboam, ap-

pears to have prayed before that wicked king. 1 Kings, xiii. 6. And Elisha prayed, not only with his servant present, but in the presence of the Syrian host. 2 Kings, vi. 17, 18. Nehemiah prayed in the presence of Artaxerxes. Neh. ii. 4. Our Lord also himself *regularly attended the temple service*, Luke, iv. 16; and he surely knew the characters of the people he worshipped with, and the ministers too! yet this did not prevent his constant regard to the divine ordinances; nor did he scruple to pray for a blessing, or make any mental reservation (so far as appears) when he fed the multitudes. Matt. xiv. 19, xv. 36. And Paul did the same in the ship, Acts, xxvii. 35; he also prayed in the temple, and had a vision there, Acts, xxii. 17; and Peter and John went to the temple at the hour of prayer. Acts, iii. 1. Nor does it appear that they prayed by themselves, or declined to unite with any that were there. And it was Paul's regular custom (as well as his Lord's) to be at the public worship, Acts, xvii. 2; and, without doubt, they were serious in their devotions, whatever others were. We are told, also, that the apostles continued with one accord in prayer, &c. with Mary, the mother of Jesus, and his brethren! though, for aught that appears, his brethren were not converted characters, John, vii. 5; but, very probably, continued with their mother for society, and to comfort her, they being also known to the eleven. And it is particularly noticed, that the brethren at Tyre brought Paul and his company "on our way, with wives and children, till out of the city; and we kneeled down on the shore and prayed." Acts, xxi. 5. And at the barbarous

island of Melita we are told, that the father of the chief man "lay sick of a fever, &c. to whom Paul entered in, and prayed; and laid his hands on him, and healed him." Acts, xxviii. 8. What a reproof does this conduct convey to those who cannot pray with even their own children, or with sick people, unless they believe them to be converted! And besides, Paul continued for many days to go to prayer with those who assembled at the oratory, or place for prayer, by the sea-side, though "a damsel possessed with a spirit of divination repeatedly met with them." Acts, xvi. 13—18.

These cases seem to me to form a body of evidence sufficient to satisfy any, that really desire "to do the will of God," of their duty in this respect. We cannot surely do better than to follow Christ and his saints; nor may we expect to please him, unless we walk "as he walked:" to be more scrupulous than he was, savours of Phariseeism; and should lead us to suspect that all cannot be right within.

It is objected, that there is a difference between praying before unbelievers, and praying with them; and that we should not say at the commencement "Let us pray." I think this objection would never have been heard of, but to serve a turn; and that it is rather subtle than solid, for the persons present are only called upon to engage in what is their duty, whether regarded or not; and it can hardly be wrong to invite people to engage in their duty. Besides, the psalms of invitation that were used in the public assemblies, (as the 95th, 96th, and 100th,) show that our practice is decidedly scriptural; and so do the patterns of praise, which all the people were encour-

raged to sing, as the song of Moses, Exodus, xv.

It is true, that "the sacrifice of the wicked is an abomination to the Lord," Prov. xv. 8; and it would be wonderful indeed if it were not so: for if the individual be a wicked character, his sacrifice, or prayer, must be insincere; and God requires truth in the inward parts. But what have we to do to judge the hearts of our neighbours in coming to God's sanctuary? Religion is a personal thing, and our concern should be to be engaged ourselves with God; and if we are so, the known irreligion of our fellow-worshippers will not prevent God's blessing to us, (as thousands can testify,) nor will their devotion benefit us, if our hearts are disengaged, and if the weakness (not to say pride) of our minds is such, that we cannot join with the assembly: it is surely much better to keep away altogether, than to disturb the devotions of others (as some have done) by their unbecoming conduct during the worship.

Besides, if we are not at liberty to pray with unbelievers, what authority have we to pray with any persons at any time whatsoever? Can we be sure of any individual living, that he or she is really a believer? Can we search the heart? We may, and ought to hope the best of all; but we cannot look within, and therefore may be mistaken: and, in fact, we may even deceive ourselves, and think we are believers, when God, who "searches the heart," knows that we are not. Nor will any call this in question who know "the plague of their own hearts;" so that it is impossible, in the very nature of things, that this separating conduct should be according to the

will of God; for it would destroy all the public and social worship he has enjoined: and I make no doubt, that this unscriptural scrupulosity is the fruit of Satan's devices (who seeks to set all men above or below the standard) to injure the souls of such, and hinder their usefulness. They are kept by it themselves from the "breasts of consolation," while others "suck and are satisfied" (though many unbelievers may be present); nor can they edify the body of Christ, as they might do, by their serious and regular attendance upon divine ordinances, their prayers, their praises, or their exhortations. I am, however, happy to say, that wherein such are contentious, "we have no such custom, nor the churches of Christ" that I am in connection with; and I am satisfied that this persuasion "cometh not of him that calleth us," or it would have the sanction of his word; and the conduct of those persons, in God's worship, would not be so grieving as it is to humble worshippers, if they were taught of God.

With respect to the Lord's-supper, that appears to have been administered by our Lord to the apostles by themselves, and after Judas was "gone out;" though Luke's account would seem to place it before he had left: but a comparison of various circumstances (particularly the disputing of the disciples, mentioned chap. xxii. 44, in which both Matthew and Mark place before his arrival at Jerusalem, Matt. xx. 17, Mark, ix. 33,) shows, that Luke's gospel is by no means in exact order of time, (as Dr. Gregory, in his excellent Letters, shows; from Sir Isaac Newton, vol. i. p. 100, and Dr. Paley also, vol. ii. p. 38.) And

the supper appears to be one of those things which persons, who have been instructed in the principles of the Christian religion, and have given evidence of embracing it, *by being baptized*, are to be *taught to observe*, according to the commission, as given by Matthew and Mark, which should be compared; and *only such* appear to have been admitted to it by the apostles: see Acts, ii. 41—46, and v. 13.

It was and should be celebrated frequently; for the apostle says, "*as oft*," and "*as often as ye eat this bread*," &c. 1 Cor. xi. 25, 26; but *how often is not said*; nor does our Lord direct us in this particular; which he would have done, most assuredly, if this had been of any importance in his view; (as God commanded all the males among the Israelites to appear before him at Jerusalem three times in the year;) and though it *seems probable*, from Acts, xx. 7, that it was then attended to every first day of the week, yet it is by no means certain, for that is the only passage which seems to intimate it; and it is so far from proving the point, that I am not clear that the words mean any thing more than, that they came together at that time, to break bread, *because Paul happened to be present to break it to them*; and especially as he was about to leave them *the very next day*: and taking all circumstances into account, and comparing all the passages together, I think that the celebration of the supper was intended *to be regulated by circumstances*; and should be as often as it can be made convenient, or is judged proper. *Every week*, if it may be so, and is desirable; *or monthly*, as with us; and which has been found, by long experience, to be

not too unfrequently, to lead to its neglect, or its superstitious reverence, as is the case in certain communities; or too frequently, to lead to its abuse; as was the case among the Corinthians. *Where Christ has laid no bonds, and the necessity of the case is not such as to require it, neither should we.* All, however, that I think particularly objectionable in this case is, the making a weekly celebration *an indispensable term of communion*; which I think no religious society has any authority to do. There are several other things in *the system*, to which the sentiments here opposed are allied, as general exhortation; the kiss of charity; love feasts; and, *above all*, the nature of faith and repentance, (from which *every thing holy* is excluded!) But my paper is too full to enter upon them; and as you are going to England, and from thence to the East Indies so soon, I am happy to think, that in all probability, you will seldom, if ever, find occasion to trouble yourself with these erroneous principles; for Sandemanianism has taken little or no root there.

It must grieve you, and every good man, to see so much difference subsisting between the professors of religion; but *there is no occasion for surprise*, for Jesus himself hath taught us "*it must needs be that offences come*;" and he has said, "*Woe to the world because of offences*;" and, "*Woe to that man by whom the offence cometh*," Matt. xviii. 7; and the apostle has told us why they are permitted, and "*must needs come*:" "*There must be also heresies (the margin reads sects,) among you; that they which are approved may be made manifest*." 1 Cor. xi. 19. Would you be approved, and pre-

served from error? The way is plain: "Call no man master upon earth" in religious matters; but, "search the scriptures," and "ask for the Spirit;" and "if any man *will do his will*, he shall know of the doctrine, whether it be of God or not." That you may enjoy the Divine teachings, guidance, and preservation, is the earnest prayer of your affectionate friend in the gospel,

S. D.

Clonmel, County Tipperary,
May 10, 1817.

SIN AND SORROW INSEPARABLY CONNECTED;

OR,

SPIRITUAL DARKNESS

*For the most Part produced by
Religious Declension.*

THE mind of the writer has often been alleviated by the declaration of the patriarch, who, when enveloped in the thickest gloom that providential circumstances could shed, exclaimed, with a holy reverence, "I have sinned; what shall I do unto thee, O thou preserver of men," &c.; and while reflecting upon this devout and penitential acknowledgment, I have been ready to inquire, that if strains so melting were excited by the frowns of Providence alone, from one who had the testimony of Jehovah clearly expressed, as to his integrity of heart, what ought the acknowledgments of such to be, who, by their want of watchfulness and prayer, have not only to weep over the adverse dispensations of Providence, but also to lament, with bitterness of soul, the hidings of his face, whose favour is better than life, with all its vain embellishments, or most substantial joys? Such, however,

is the condition of the writer; and, from an experimental conviction of the truth of the above title, he cannot forbear requesting your indulgence, to give place to a few plain remarks on the subject, by way of caution, for the benefit of others. And, surely, if there is a mixture of awful beauty, and of solemn anguish, in the request of Dives in the gloomy regions of despair, I may take encouragement to say to readers in general, and the youthful part of them in particular, beware "lest you also come into this place of torment." 1st, Beware of temptation: the world we inhabit is full of it, it meets us in every shape and in every place, at home and abroad; and unless our hearts are savingly renewed by Divine grace, and living beneath its daily and powerful influence, we shall but too easily yield to the fatal charm, make shipwreck of the profession of our faith, be called to walk in darkness the most gloomy and distressing, and, in addition to the dishonour of God, we shall incur his divine displeasure, if not the risk and ruin of our immortal souls. Let your faces, therefore, be set as a flint against the works of darkness, and be anxiously concerned to watch against the first appearances of evil, in all its various and alluring forms, lest in departing from God, you should hear him exclaim, "Ephraim is joined to idols—let him alone;" and have to mourn over the loss of his favour, and the withdrawment of those consolations which, while living near to God, filled you with joy and peace in believing.

Beware, secondly, of neglecting social duties.—Ah! my friends, when the closet, the Bible, and the sanctuary, testify

against us, it is indeed high time to awake out of sleep, lest we sleep the sleep of death, and awake to feel our misery in a future state. Let me entreat you, therefore, as you value that peace which passeth understanding, and which it is the happy privilege of those to enjoy who are found in the diligent and faithful discharge of Christian duty, to pause when you are tempted to such neglect, and inquire, what will be the effect on your future peace and religious progress; and from the experience you have of the past, let a holy dread of the future excite you to the fulfilment of every good word and work, perfecting holiness in the fear of the Lord. Suffer me to add, Beware of indulging vain hopes: Satan no doubt will suggest that there are future pardons for present sins, and a sincere repentance in future will cover all the past. But is he not a liar from the beginning; and have not his deceitful wiles beguiled infatuated thousands down to those dismal abodes, where "hell and horror reign?" Beware, then, I beseech you, of presuming upon future penitence and grief; when conscience even now struggles for the mastery, and suffers an unholy martyrdom in the violation of its dictates. Sin has no countenance in all the word of God, and presumption is a daring sin indeed; let me, therefore, entreat you, to ponder these things in your hearts, and continually resort to the fountain of wisdom, the altar of mercy, and the God of *all* grace, that you may be enabled to quit yourselves like men—to stand in the evil day, and having done all to stand.

Of these three things, my youthful friends
beware,

Vain hopes, temptation, and neglect of prayer.
London. E. D.

REFLECTIONS

ON JOB, XXVI. 11.

"The pillars of heaven tremble, and are astonished at his reproof."

GREAT injury arises to men from the low thoughts they have of God. Their mean ideas of him, their little apprehension of his amazing grandeur, sink them very low, and tends to degrade and deprave the human mind.

The majesty of Jehovah is incomprehensible and undescribable. "With him is terrible majesty;"—"He is a great King;"—"Who, by searching, can find out the Almighty?" &c.

His reproofs—the words of his wrath are more terrible than peals of thunder! Who, among the mighty, can stand before his indignation? The wicked shall be dashed in pieces as a potter's vessel. Ah! miserable men, ungrateful mortals, who provoke the anger of an almighty Being! One who can lay a universe prostrate by the stroke of his hand, or consume it to ashes by the flash of his eye, the terror of his frown! What resistance can miserable mortals make, or whither can they flee, when he shall rise up in his wrath? How precious is the name of Jesus, when we reflect on these things!

Let us oft reflect on the greatness of God; how high and how holy is this Being! Heaven is his throne, earth is his footstool, and blessed is the man who trembleth at his word. Philosophers, in their vanity and pride, may dispute about the Deity, as the silly moths flit about the candle, till they are suddenly scorched and consumed. Presumption is dangerous; unhumbléd wisdom is perfect folly. However, I remember to have read of one philosopher, who

seems to have been wise, at least, herein, for he actually gave up his researches touching the nature of God, with a professed acknowledgment that the more he considered the subject, the more he found himself overwhelmed with its immense magnitude!

The passage now selected, tends to show us, in a strong light, the uncommon terror of the divine Majesty, and how confounding are the tokens of his awful anger. Some passages of sacred writ may with safety be treated in a way we call accommodation; we may accommodate the words to particular and sacred ends which we may have in view. I confess, if this be done, it ought to be done with much judgment, and not very frequently. The word of sacred truth is not to be worked into froth by the mere play of a fertile imagination. Holy ground must be trodden with holy care. The sense and meaning of the word must not be suffered to evaporate through the fumes of a sportive fancy, or a daring transformation. In venturing to treat this subject in a way of accommodation, I observe,

1. *By heaven we may understand the church of God.*—I will assign my reasons. The church is a faint resemblance of heaven, and is sometimes in scripture denominated heaven, and “the kingdom of heaven.” Does the high, immortal, omnipresent God, dwell in heaven, *i. e.* by a more illustrious display of his perfections? So he dwells in the church, and manifests himself to his disciples in a manner he does not unto the world. His own words accord with this statement: “I will dwell in them, and walk in them, and will be their God, and

they shall be my people.” Is heaven a glorious place? Is it a blessed state? So is the church; a relation to it, and a connection with it is heaven begun below. In the church are glorious truths, glorious ordinances, glorious promises, glorious privileges, and glorious company. Do the high praises of God resound in heaven, and delight all the holy and blissful inhabitants? So is it in his church, for he is the head over all things, and the creator of the human voice; and all the affecting melody which the harmony of instruments can produce. Hallelujahs and hosannas are to be heard the Sabbath through in every consecrated temple, in every spot of earth devoted to his praise, whom angels praise on harps of gold. In the church the smiles of heaven prevail, and the love of God is shed abroad in the heart. Acts, xx.

“I have been there, and still would go,
’Tis like a little heav’n below.”

2. *Taken in this view, the pillars of Heaven may refer to its prime ministers and chief supporters.*—You will observe, that St. Paul had this exact view of James, Cephas, and John, “who seemed to be pillars,” no doubt on account of their abilities and zeal. Pillars in an edifice answer two ends, they are designed for ornament and use. When Samson bowed the main pillars of the Philistian temple and theatre, the whole erection fell to the ground, occasioned the destruction of 3,000 lives, and became one hideous mass of ruins! The failing of pillars produces wretchedness, ruin, and terror. God upholds the pillars of the universe. I remember to have read of a pillared colonnade in the city of Palmyra, (built by Solomon,) more than a mile in length. What

numerous pillars must have been arranged here! But the church of God will reach farther in length than from Palestine to the frozen shores of Lapland! And Almighty grace and power goes forward in the work now, and new pillars are seen. Are you a pillar, the workmanship of God, and a monument of his love? Where do you stand, and what graces do you exhibit?

3. *The reproofs of God must be next considered.*—"The pillars of heaven tremble, and are astonished at his reproofs." Yes, in the moral view, to which I accommodate the words of the text, do but look at Moses; how did this pillar tremble! "Moses said, I exceedingly fear and quake!" Look at Elijah; see! he felt to the very centre of his soul; he wrapped and hid his face in his mantle. Look at Job, hear his words (in chapter ix.) "How should man be just with God! He removeth the mountains, and overturneth them in his anger. He shaketh the earth, and the pillars thereof tremble; the proud helpers do stoop under him: if I speak of strength, lo! he is strong, I am afraid. Let him take his rod away from me, and let not his fear terrify me."

Look at David, mark his expressions in the 51st Psalm. How wet with the dew of his penitential tears, is every syllable in that bleeding psalm. See another pillar, Isaiah; do but mark the tremor of that holy man! When awed by the Divine presence he cried out, "Woe is me, for I am undone, because I am a man of unclean lips!" "The pillars," &c. Look at Hezekiah, see in him another pillar trembling; look at Peter, another; "He went out and wept bitterly." Mark the nature of his reproofs,

and their awful variety. When he hath a controversy with the nations, he unlocks a thousand magazines, and war, famine, pestilence, and storms, break forth upon a guilty world, and the pillars of heaven tremble! Did not righteous Lot tremble, when the fire of God's wrath fell upon Sodom, and the forked lightning ran along the ground! Sometimes he reproves in words of anger, which penetrate the soul as burning oil; as when he reproofed Hezekiah, Pashur, Herod, Felix, Nebuchadnezzar, Belshazzar, and that generation of vipers, the proud Pharisees. The very hiding of God's countenance makes his children feel.

IMPROVEMENT. 1. *God oft-times speaks in a figurative, parabolical way; he has his "dark sayings."* Perhaps his design herein is to nonplus the self-conceited, to confound the worldly-wise and the wicked. (See Matt. xiii. 11, Prov. iii. 32.)

2. *Pillars should be strong, well-jointed, well polished, and uniform.* God's pillars are his gifted servants, officers in his church, and those of leading influence. There are many stones which are useful in different parts of a building, they are good and proper in their places, but they will not do for pillars, they are not strong enough, will admit of no polish, are but ill-jointed, and shapeless. In the church of God many are ornamental and useful in a private capacity, which yet, if placed in public functions, would weaken and disgrace the whole superstructure. "The way to betray the truth is to procure it a weak defender." Things look well as they are well suited and uniform. For important work a good preparation is necessary.

3. *Wicked men are reprov'd in wrath, in God's anger; but good men in love, and for their benefit.*

"The wicked is driven away in his wickedness. God is angry with the wicked every day." If they pray in their distress, their forced prayers are not like to be heard. "The Lord abhorreth the covetous;"—"On the wicked he will pour out fire and brimstone, and a horrible tempest;"—"The wicked will be turned into hell," &c.—"The wicked shall be destroyed by the breath of his mouth, and shall be consumed by the brightness of his coming." Then where will your swearers, your drunkards, your fornicators, and adulterers, appear; and with what suffused eyes will they weep in vain at his appearing!!!

But the Lord loveth the righteous; he will bless his people, he will feed them, and lift them up for ever. He corrects them in mercy, and reproveth them in love.

L. L.

CHRISTIANS STEWARDS FOR GOD.

NOTHING can be plainer than the scriptural representation that men are stewards for God: a truth that should be welcomed as affording a high privilege and an honour, but which is slighted, being repugnant to our pride, our self interest, and gratification; or overlooked, almost from habit, being seldom the subject of our contemplation, our inquiry, or discourse. We assume an awful empire over the talents we are entrusted with, particularly our *wealth*. If we thoroughly believed the Divine testimony, and unreservedly surrendered ourselves to God, we

must reason thus: I have now so much of my Master's treasure, what are the objects, if he were personally present, on which he would be 'most likely to employ it? Not in personal indulgence, not in domestic splendour, not in worldly glory; all of which are transient as the dew, and worthless as the dross; nor in hoarding it in accumulating heaps till it could be grasped and counted no longer. What was the great feature of his life? this line of beautiful simplicity expresses it, "he went about doing good."

If our stewardship was of an inferior nature, we should not revolt at the command, "Occupy till I come;" nor should we think of appropriating to ourselves our employer's due. Under the Jewish dispensation, this spirit was checked, a tenth was required by God: and it were better with some, to think the command still imperative, than to abuse the liberty of the gospel, and live to ourselves. "As God hath prospered you," seems to be the rule of benevolence to the Christian church: it was the direction of St. Paul to the Corinthians.

Of all the periods of the world, the present affords least excuse for a life of inactivity, and the fostering of a covetous disposition. Appeals to our philanthropy are perpetually made, as various as our diversified dispositions. The kingdom of Christ is coming, and the question is, what will *you* do for its advancement? Can you dare to bury one talent, knowing your approaching accountability? Say you, I have none? In your present concerns you would not make this excuse; you would be offended with him who should pronounce you so useless.

Z.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XIII.

THE PLANETS.

"First Mercury completes his transient year,
Glowing refulgent, with reflected glare;
Bright Venus occupies a wider way,
The early harbinger of night and day;
More distant still our globe terraqueous turns,
Nor chills intense, nor fiercely heated burns:
Around her rolls the lunar orb of light,
Trailing her silver glories through the night:
Beyond our globe the sanguine Mars displays
A strong reflection of primeval rays;
Next belted Jupiter far distant gleams,
Scarcely enlighten'd with the solar beams;
With four unfix'd receptacles of light
He towers majestic through the spacious height;
But further yet the tardy Saturn lags,
And seven attendant luminaries drags;
Investing with a double ring his pace,
He circles through immensity of space."

CHATTERTON.

HAVING directed the attention of our young friends to the phenomena of the Earth, they will be prepared for reflections on similar bodies, which, though we are less interested in and far less acquainted with, deserve our serious and grateful regard.

The planets, or wandering stars, are so called in distinction from other stars that appear comparatively fixed; of the latter, a far greater number is visible to us.

We are not to conclude from the appellation that distinguishes them, that their motions are ill-directed and wild: the greatest regularity characterizes their revolutions, and, in proportion as we become acquainted with them, shall we allow with Addison,

"In reason's ear, they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
The hand that made us is divine."

To identify these stars, and render intelligible the observations of different astronomers concerning them, it became necessary that they should receive names. These have generally been borrowed from the mythology of the ancients; and though

it is probable were they now to be thus distinguished, other names would be found for them, these answer all the purposes for which they were given.

Proceeding from the Sun, we first meet with Mercury, the nearest planet to that great source of illumination which astronomers have yet been able to discover. Its diameter is about 3224 miles; its distance from the sun about 37 millions of miles, around which it occupies but about 84 days in revolving, travelling at the rate of more than 100,000 miles in an hour. This rapidity of motion induced the ancients to name it after the nimble messenger of their pretended gods. The vicinage of this planet to the sun must cause a much hotter climate than our summers afford, and indeed than the earth itself could endure; and being lost in the solar brightness, it is seldom seen by us. Astronomers have therefore had but few opportunities of accurate observation, and the time of its rotation on its axis, the inclination of its axis to its orbit, &c. are unknown. When it is seen on the sun's disc, it is called its transit.

Venus, the next in the system, is the brightest and largest to appearance of all the planets. It is usually called the morning or evening star according as it precedes or follows the apparent course of the sun. Its diameter is about 7867 miles. Some have thought they could observe spots on its disc, and have supposed its rotation on its axis to be performed in 23 hours and 21 minutes. Its light and heat received from the sun must be double those of the earth. It is 68 millions of miles from the great luminary, and performs its annual journey round him in 224 days, 16 hours, and 49 minutes, advancing at the rate of 80,995 miles in an hour. When viewed through a telescope, being an inferior planet, she is

rarely seen full, but waxing or waning like the moon.

The Earth follows Venus, as we had occasion to notice in No. XI. of these Reflections. Next to the Earth we find Mars, which, with those that follow, are denominated *superior* planets, their orbits inclosing that of the Earth. This planet is of a reddish colour. Its distance from the sun is about 144 millions of miles. It occupies 687 of our days in making its annual journey, and, consequently, proceeds at the rate of 55 thousand miles in an hour. Its diurnal rotation on its axis is in 24 hours and 39 minutes; its diameter 4189 miles. The analogy between it and our planet is considerable; their diurnal motions are nearly the same; the obliquities of their ecliptics not very different. The Earth is thought to appear to the inhabitants of Mars about the size of Venus, and never above 48 degrees from the sun, and is to them by turns a morning and evening star.

Proceeding still further from the sun, we meet with Ceres, Pallas, Juno, and Vesta, which have been discovered during the present century, and have been called asteroids, being much smaller than any of the planets.

Jupiter succeeds, the largest planet yet seen, being nearly a thousand times larger than the Earth. It is situated at the distance of about 490 millions of miles from the sun. Its diameter 89,170 miles. Its annual circuit round the sun is performed in 11 of our years, 314 days, and 12 hours, moving at the rate of 29,000 miles in an hour. It has also a daily rotation on its axis in nearly 10 hours, so that its year contains 10,470 days. Turning thus swiftly on its axis, its figure is more oblate than that of the earth, being more than six thousand miles longer in its equatorial than in its polar diameter; this rapidity of motion also draws its clouds and vapours into lines over its equatorial parts, forming what we call its zones, or belts. Four satellites revolve about it in different times, some of which are nearly as large as the earth.

At the great distance of 900 millions of miles from the sun, Saturn

shines with a pale light; till lately deemed the most remote planet in our system. It pursues its orbit at the rate of 22,000 miles an hour, which it completes in $29\frac{1}{2}$ of our years. Its diameter is found to be 79,000 miles. It revolves on its axis in about ten hours and a quarter, which is perpendicular to the plane of its ring, and its body is surrounded with belts, like those of Jupiter. This ring surrounds it circularly, but has an elliptical appearance being viewed obliquely. It casts a shadow on the planet, and is divided into two parts by a line in the middle of its breadth. It is moreover thin and luminous, the breadth of the inner ring is considered to be about 20,000, and that of the outer 7,200 miles. In addition to these rings, which give it a most unique appearance, and doubtless contribute to reflect luminous rays on its surface, it is blessed with seven satellites, which, considering its distance from the source of light, attest the mindfulness of God.

On the 13th of March, 1781, was discovered a still more remote planet, called by the discoverer Georgium Sidus, in honour of our beloved King, but by astronomers in general after its observer's name, Herschel. The distance of this planet from the sun has been estimated at 1800 millions of miles. The time of its annual revolution about 82 of our years, travelling at the rate of 16,000 miles in an hour. Should it be hastily thought, that its immense distance from the sun must, from its want of light, render it a dreary abode, let it be remembered, although the light and heat received by its inhabitants must be 361 times less than we derive, yet it enjoys a proportion of light equal to 249 of our full moons; besides which, it is attended by six satellites, performing their revolutions in differently directed periods.

But our limits admonish us to stop. The youthful reader is invited, at his leisure, to pursue the interesting inquiry. It is worthy of a deathless mind. Let him think of the simple principles of attraction and repulsion by which these stupendous bodies describe their orbits.

Let him endeavour to contemplate them as the seats of endlessly diffused life, and the theatres of untold Divine beneficence, by analogy forming some faint idea of their population by the little he knows of that world in which he is appointed for a little time to dwell, from man to the minutest animalcula he has been able to perceive. Let him read the instructive and captivating pages of the eloquent Chalmers, and carry his thoughts beyond the contracted span of time. Let him

bow gratefully before his Maker for the rank condescendingly granted him among terrestrial beings; and lastly, let him glow with a holy earnestness to become, through Jesus Christ, an inhabitant of that upper and better world, where he shall have an eternity in which to contemplate the sublimity, the extent, and the perfection of the Almighty's works, in the company of blessed associates of every age, and kindred, and tongue.

N. N.

Obituary.

MRS. REBEKAH SIMMS.

MRS. REBEKAH SIMMS, the daughter of Mr. C. Dodwell, sen. of Long Crendon, Bucks, was born in August, 1793. By hearing the gospel preached at the Particular Baptist meeting-house, and by the conversation of her brothers, who were members of that church, she obtained a knowledge of the doctrines of truth in early life. About the thirteenth year of her age (1806), she was deeply affected by reading Campbell's History of Joseph and Jonah, especially by the passage, pages 29—31, "one word spoken by Joseph went to their hearts like a dagger; his saying he feared God," &c. In reading the Life of Jonah, she was powerfully impressed by the view there given of the judgments of God upon his own people when they rebel against him. She was naturally quick of apprehension, and seriously reflected, "what then must be the still heavier vengeance awaiting those who prove *finally impenitent!*" Unhappily, however, the world and its vanities attracted her regard, and these pleasing prospects were soon obscured: but as she did not omit attention to public means, conscience often spoke loudly, but ineffectually. She continued thus in a state too lukewarm to feel the quickening influence of

truth, but not so cold as to lose all feeling of regard for the gospel. In 1813, the Rev. J. Howlett, late pastor of the church at Crendon, being unable to perform the regular services of the Sabbath, a relative, and son in the faith, just then recovering from a long affliction, with pleasure went regularly for a few months to assist him in preaching the word of life: at this time it pleased God to rekindle the dying spark of religion in the soul of our dear friend; she now "looked to Jesus," fled to him as her refuge, and run "the race set before her," with holy joy, and fainted not, "leaning upon her beloved." To the very great gratification of her pious relatives and friends, they observed that much of her time was, from that period, constantly devoted to God. In social prayer and praise, and in holy communion of saints with each other, she peculiarly delighted; rejoicing in the evident blessing resulting from such interviews, to one or two near relatives, and others. But social religion never interfered with her attention to the duties of the Sabbath, and the house of God publicly. Above all, she most eminently delighted in retiring in secret to commune with her God, to adore her Redeemer, and contemplate his glory: there she doubtless feasted upon the richest food, and gained near access to

the throne of grace; well comprehending the lines—

"The more thy glories strike mine eyes,
The humbler I shall lie;
Thus white I sink, my joys shall rise
Unmeasurably high."

She often remarked, that without the communion of the soul in secret with God, all other services were lifeless and useless. She put on Jesus by open profession, April 29, 1814, being baptized by the Rev. P. Tyler, at Haddenham, Bucks, with her youngest brother: her pastor, being very weak, only preached on the occasion from Mark, xvi. 15, 16. Few have been so happy as she was on that memorable occasion, her joys then were only exceeded by those of her dying moments, which were great indeed. From this time she generally enjoyed great happiness in the ways of Jesus; and when clouds overcast her sky, she would say, cheerfully, "At eventide it will be light," and it was so: the 316th hymn, Rippon's selection, was her favourite song in these hours of sadness. She was zealous for the practice of godliness, because she felt the influence of gratitude arising from a salvation freely bestowed by grace; her life showed that *gospel faith* and *holiness* are inseparable.

June 26, 1815, her personal happiness was much increased by a union to her bereaved partner, Mr. T. Simms, then of Wycombe, Bucks; they served the Lord with one heart and one mind, though they deplored the declining state of religion in that town. Providence reconducted them to their native village, (Crendon,) September 30, 1816: our deceased friend rejoiced greatly from her affectionate attachments to her friends; she exulted in her prospects of spiritual pleasures with them, and in the house of God, but his infinite wisdom had purposed other things than she or her friends expected. She had declined very gradually from May 7, when she became the parent of a son, who only "opened his eyes upon the world, looked on the light, and then withdrew into the regions of undisturbed repose." An internal delay was proceeding almost unobserved by her friends or herself. She

visited her mother on October 31, and her spirit was disembodied, and in eternity, in about a week after! We now turn to the most interesting period of her existence, and shall see, as we proceed, that

The chamber where the Christian meets with death,
Is privileged beyond the sweetest walks of life,
Quite on the verge of heaven.

Friday, November 1. She was unable to leave her room: expecting it was the summons of death, she repeatedly begged her husband to intreat for her a willingness to live or die: and was very solicitous for his comfort in the event of her decease. She thought the Lord, about midnight, said to her, "I'll provide," and relied on the promises to that import, and slept peacefully.

2d. Perplexed about worldly concerns, but cheerfully expecting death.

3d. Occasionally delirious. Desired earnestly to see the minister supplying the destitute church. He came, conversed and prayed, at her request, especially craving resignation; her mind evidently cheered. At night her partner anxiously asked the state of her mind: she answered, "I have all the promises laid up by me, and am quite happy and satisfied." She afterwards awoke, very uneasy, crying out, "The devil came in my sleep and took all my comfort from me, and robbed me of all those promises which were heaped up before me."

4th. She still was harassed by the enemy; but, in the evening, after the conversation of her brothers, and prayer by a friend, was more calm.

5th. Dozed most of the day. In the evening she said, among many other things to her friends, "I am satisfied the Lord has brought us to C., as my only aim in it was, that I might worship him with my friends." She then slept a few minutes, and awoke, singing, with evident pleasure, but unintelligibly; she awoke afterwards from sleep, mourning, "I have lost my evidence."

6th. In the evening she cried out joyfully, "I have not lost my hope

yet! I have not lost my hope!" She rejoiced the more because of her past distress: she then slept two hours undisturbed. In conversing with her husband, she still expressed her opinion of the approach of death, tenderly begging him to pray that his mind might be prepared to resign her up, and encouraging him to hope for supporting grace.

7th. She awoke in great distress of mind, lamenting that the promises which were heaped up before her a few hours since, were gone; and through carelessness in the night she had lost her seal, and her consolations were departed. One present observed, "Though you have lost your comfort, the love of God is unchangeable." She compared herself to the church in Canticles, v. 2, 3, &c. No minister was in the village, so that her wish to see them was in vain. Her mother entering, she cried out, lifting up her hands, "Ah! my dear mother!" and wept bitterly. The affectionate parent soothed her, saying, "Be reconciled, my dear, the Lord is all-sufficient." Thus she continued till about two o'clock, and then she gradually became composed. Some slight recovering symptoms were observed; her eyes were fixed upward, apparently absorbed in reflection: but her pains soon returned with increasing violence, though her composure continued, telling her surrounding friends, "I have recovered my seal, and shall lose it no more;" and, according to her faith, it was so. The rapid approach of death was now perceptible; but her inward strength and joy were great, more than equal to her pains: the tenement of clay was about to fall—to be taken down, gloriously to be rebuilt at the resurrection morn. About midnight, in extreme anguish, struggling with pangs of death, she got out of bed; the friend waiting on her, in great alarm, called her husband, who came and entreated her to return and lie down: he assisted her—she embraced him, exclaiming, "Ah, my dear! I shall not be here long, but I hope you will pray for me." To the friend present, she added, "I wish you would now kneel down and pray

that my way may be made plain, and that I may have a clear and easy passage:" she replied, "My dear friend, I cannot do so, for I don't think you are dying;" yet she kneeled and prayed. The dying woman, for such she was *then*, listened attentively: she, after this, said to her husband, "Call mother, and Mary (her mother's servant from her birth, or earlier), for I am going to heaven!" then to her nurse, "Oh! it is very trying to flesh and blood, but I have glory in my soul," and then sang, "I've glory, glory in my soul, sing glory, glory, glory!" These lines she sang again and again with a distinct voice. To her mourning husband she again addressed herself, "Ah, my dear! I am going to heaven! I am going to heaven! Come, Lord Jesus, come quickly!" After a short silence, "Ah, I thought I was going, but I am not gone: I shall not be long!" Inquiring again for her sorrowing mother, and her faithful friend Mary, she again sang, but inarticulately, except these lines—

"A mortal paleness on my cheek,
But glory in my soul."

Saying, "Ah! my heart-strings won't break, or else I should be gone: but they won't break!" Solemn indeed, and yet glorious, was the scene of dying triumph "through the Lamb's redeeming blood:" with an almost insupportable burden of grief, mingled with grateful joy, her friends listened to her dying voice. Without intermission for some minutes, she audibly, and with melody of voice, in full transports of holy joy, continued singing, "glory! glory! glory!" till about half-past five o'clock on Friday morning, November 8, 1816, when death *only* closed her songs *for a moment*—her dying lips quivering out "glory! glory! glory!" Thus, in the twenty-fourth year of her age, she departed, with joy unspeakable and truly full of glory, into the presence of him who had manifestly "meetened her for the inheritance of the saints in light;" while, as one present observed, her friends hung round her dying bed, speechless and overwhelmed with grief for their loss, and astonishment

at her rapturous departure. Her remains were deposited, on Wednesday, November 13, in the Baptist burying-ground at Crendon: the Rev. James Crook supplying there, preached from 1 Cor. xv. 57; and the Rev. W. Hopercraft, pastor of the church at Aylesbury, addressed the spectators at the grave, who were very numerous, and generally deeply affected by the solemn scene.

We may learn from the above,

1. The blessing of youthful piety—the deceased soon ripened for glory, and God greatly honoured her in death:—“they that seek me early shall find me.”

2. The necessity of remembering our Creator in our youth—she was one Sabbath ill, the next in eternity; and only spent twenty-three years and a little more below: let her youthful companions and readers remember this!

3. The utility of religious tracts, and of sacred history particularly.—We hope the esteemed author of Joseph and Jonah will know and take courage when he reads of this fruit of his labours.

4. The benefit of habituating children to read and hear the word of God—she was saved from many evils by hearing and reading at thirteen years of age.

5. The advantages of social religious exercises among young people—she in heaven, and more than one of her nearest relatives on earth, and many more, can testify how these, and private instruction and prayer, are blessed of God.

6. The uncertainty of all human plans for happiness—in about three years brought to God, baptized, united in marriage about two years, removed from, returned to, and departed from her friends by death!

7. Let her sorrowing partner set his affections on things above, where his dearest, earthly, and best heavenly friend, is gone: Jesus will bring her with him, let him rejoice, and prepare to meet her spirit there! Let her brothers dry their tears, learn to take off their expectations of happiness from creatures, and fix them on God alone. Finally, let her beloved mother rejoice in the clear evidence of the eternal felicity of

her departed child, and be willing to live a little to pray for those who remain: let her aged father look to the God of his dear daughter, to bless his latter days, and lead him to her in glory by Jesus' atoning blood: let all her friends learn to prize the company of saints, and to imitate the holy conduct and glowing zeal of those who sleep in Jesus. O Lord, let me die the death of the righteous, and let my latter end be like theirs!

June 24, 1817.

B. H. B.

MRS. GOFFE.

MRS. GOFFE, of Birmingham, was brought up at Hook Norton, a village in Oxfordshire, and, early in life, manifested much love to the sanctuary. She joined the church, in her native place, in the year 1808. Being removed by the providence of God to Birmingham, she received an honourable dismissal to the church-meeting in Cannon-street, in that town. She was a person of great cheerfulness, affection, and piety, and much respected by her fellow Christians. Her regular attendance at the house of God before the worship commenced, and the kind encouragement she was accustomed to give the pious young people of her acquaintance, were often noticed. The evening before her death, (May 1,) she said to her family, “We will all go and hear Mr. Birt to-night, he is going a journey for his health—and who can tell, perhaps some of us may never hear him any more.” Mr. Birt's subject was Heb. ix. 27, “It is appointed to men once to die, but after this the judgment.” She paid particular attention to the sermon, and said much respecting it when she returned to the bosom of her family. The next evening, (May 2,) having read several psalms, and charged her daughters to be up early the next morning, that they might have leisure to prepare for the approaching Sabbath, and might be ready to hail its first dawning beams, she retired, as well as usual, to rest. She had scarcely, however, entered her chamber, before

she was struck for death. She shortly departed, without a struggle or a groan, to the "rest that remaineth for the people of God." How solemn, and how needful the admonition of our Lord, "Be ye also ready, for in an hour when ye think not, the Son of man cometh."

In the absence of her pastor Mr. Birt, a neighbouring minister, who had known her many years, endeavoured to improve the affecting dispensation, at Cannon-street, among a very numerous auditory, from Job, xiv. 1, 2. May the whole of her bereaved family seek and find her in glory.

Coseley.

B. H. D.

MRS. ANN MANN.

MRS. ANN MANN was born at Hunmanby, ten miles south of Scarborough, December 11, 1747. Her parents were of the middle class in society, and most entirely devoted to the communion of the church of England. At an early age she lost her mother, and leaving home, engaged herself as a servant in a farmhouse. Whatever she might have heard of divine things in her father's house, or in the parish church, she appears to have lived in entire neglect of the things which concern the immortal soul, till after she was married: indeed, there is reason to fear also, every thing serious was treated with entire neglect. After it pleased God to bring her wandering soul to himself, she very seldom spoke of those days of vanity; but if ever she adverted to them, it was with humiliation for the follies then committed. In the year 1769, she was a servant with Mr. D. Wilson; and on May the 7th of that year, was married to Mr. Joseph Mann. She now began to apply herself to her family affairs with the most laudable diligence and concern. Whatever the husband could earn was used with care; and a family, which rapidly increased, was most sedulously watched over. If her neighbours had time for idle visits, and useless conversation, she had no inclination for either. Perhaps, under

a divine blessing, this was one of the chief means of the family afterwards arising to comfortable circumstances: When the good man left his work, he was not driven to an ale-house, by finding his own house a scene of confusion and dirt, but had a comfortable welcome to his own fire-side. Yet, however amiable these traits of character were, one thing was wanting in the sight of God—vital godliness. It pleased him, however, in the year 1780, to enlighten her mind by his Spirit, and to renew the heart by his grace. The year following, Mrs. Mann united with the Wesleyan Methodists, and continued connected with that body for some time. During the same year, Mr. Mann had also been received a member of the same community; but seceded the next, and united with the Baptist church at Bridlington. But Mrs. Mann was not so soon convinced of the errors of that system which, under her first serious impressions, she had embraced, and hence held it fast for some time after her husband had changed his theological views. That divine volume which she had most cordially embraced, was her constant companion when the concerns of a large family allowed opportunity to converse with its sacred contents; and from a perusal of it, and occasionally hearing the Rev. Joseph Gawkrödger, then the Baptist minister at Bridlington, she at length joyfully acceded to the truth of the doctrines of sovereign grace, and became a member of the Baptist church at Bridlington, July 4, 1790, having been baptized the same day by Mr. Gawkrödger. After this period, her conduct was agreeable to her profession of faith in Jesus, and her communion with the church truly grateful to her soul. Little is furnished in these years of her life sufficiently interesting to detail; it may not, however, be deemed impertinent to say a word on her spirit and temper in her own family. The writer of this article has frequently remarked her peculiar tenderness of her husband's reputation. If at any time he had manifested an improper temper before his family, and its

elder branches had afterwards unadverted upon it, the affectionate and tender wife would always offer an apology for such inadvertency: and if at any time there had been any warmth of temper apparent between herself and Mr. Mann, she endeavoured, by all proper means, to conceal it. No society ever bore witness of Mrs. Mann's reproaching her husband, or telling of her family difficulties; a practice most detestable, and yet by no means uncommon. As a mother, her affectionate concern for her children's welfare was truly great—for them she cared, she wept, she prayed, with every lively emotion. However, it pleased God to shake her tabernacle, and give her notice of its approaching fall. During the summer of 1814, she was affected with a slight paralytic stroke, the effects of which were never wholly removed. Yet her children fondly hoped that a beloved mother would long have been spared; and thus she was spared in tolerable health, till September, 1816; then it was death seized her mortal frame, nor relinquished his hold till he had brought the mortal part to the grave. Through this affliction, which was most severe and incessant, till death terminated the struggle, faith and patience reigned triumphant. Mr. Mann remarks, in a letter to his son, "Your mother is a little better at present—the Lord has supported her under her affliction—she appears strong in faith, entirely depending

on the Lord Jesus: this has much alleviated the affliction." And in another letter, after her removal, he adds, "I have now to mourn the loss of a beloved wife—we took sweet counsel together, and shared the toils of life together more than forty-seven years. She has been an industrious partner, a tender mother, and an affectionate wife. For nine weeks she has been afflicted, during seven of which she was confined to her bed, only helped up once a day to lighten the bed a little. But her sickness was borne with exemplary patience: her pains were often very great, but I do not remember to have heard her utter a murmuring word. As far as I could learn, she was enabled to trust in the Lord at all times. She was particularly encouraged by a view of Christ as 'the Rock of ages;' also, by that scripture, 'The name of the Lord is a strong tower, the righteous runneth into it, and is safe;' and, 'Jesus Christ, the same yesterday, to-day, and for ever;' also, 'In my Father's house are many mansions.' A little before she breathed her last, she pronounced the name of Jesus, but her voice failed, and her spirit fled to his arms. Thus died a believer in Jesus, December 10, 1816. Her mortal remains were committed to the dust, December 12; and her funeral sermon preached, December 15, by her beloved pastor, the Rev. Robert Harnies, from Isaiah, li. 11."

Shipley,

J. M.

Review.

A Series of Discourses on the Christian Revelation, viewed in connection with the modern Astronomy.
By Thomas Chalmers, D.D.

DR. CHALMERS had observed, that the astronomical objection against the truth of the gospel does not occupy a very prominent place in any of our treatises of infidelity: but, that it is often, however, met with

in conversation; and, that it is known to have been the cause of serious perplexity and alarm in minds anxious for the solid establishment of their religious faith. The infidel argument, our author observes, "involves in it an assertion and an inference. The assertion is, that Christianity is a religion which professes to be designed for

the single benefit of our world; and the inference is, that God cannot be the author of this religion, for he would not lavish on so insignificant a field, such peculiar and such distinguishing attentions as are ascribed to him in the Old and New Testaments." Of the truth of this assertion, and of the justness of the inference, the work before us is intended to supply a solid refutation.

The first discourse gives a sketch of the modern astronomy; the text is, Psalm viii. 3, 4. The second discourse treats on the modesty of true science; the text is, 1 Cor. viii. 2. The third discourse represents the extent of the Divine condescension; the text is, Psalm cxlii. 5, 6. The fourth discourse respects the knowledge of man's moral history in the distant places of creation; the text is, 1 Pet. i. 12. The fifth discourse is on the sympathy that is felt for man in the distant places of creation; grounded on Luke, xv. 7. The sixth discourse describes the contest for an ascendancy over man, amongst the higher orders of intelligence; the text is, Col. ii. 15. The last discourse illustrates the slender influence of mere taste and sensibility in matters of religion; the text is, Ezek. xxxiii. 32. The volume concludes with an appendix, containing a compilation of passages from scripture, as serving to illustrate; or to confirm, the leading arguments which have been employed in each separate division of the general subject.

A minute reference to the principles, or a general representation of the beauties of these eloquent sermons, the limits of our work will not permit; but, to every one it must be obvious, that discourses embracing such interesting general topics, written by a faithful minister of Jesus Christ, of acknowledged ability, cannot be less than highly interesting and important. This is, certainly, their general character, whatever may be thought of particular parts. One will say, the rays of this luminary would have consumed the infidel objection more entirely if they had not been cast on so extended a surface; the thoughts

do not stand close enough together, there is too much amplification. Another might complain of the great length of some of the sentences; and it would not be very marvellous if it were thought, that our author had not avoided so perfectly as might have been wished, "the speculative daring" which he has so justly condemned in certain adventurous philosophers, who reject revelation. We have also heard it hinted, that there are representations in the volume before us, which favour the idea, that the redemption of our race is not the greatest work of God; a sentiment not accordant with the general intimations of the sacred pages. However, with every deduction that may be justly made, these are very interesting discourses, and they shall now speak for themselves.

Speaking of the modern astronomy, Dr. Chalmers observes:

"The planetary system has its boundary, but space has none; and if we wing our fancy there, do we only travel through dark and unoccupied regions? There are only five, or at most six, of the planetary orbs visible to the naked eye. What, then, is that multitude of other lights which sparkle in our firmament, and fill the whole concave of heaven with innumerable splendours? The planets are all attached to the sun; and, in circling around him, they do homage to that influence which binds them to perpetual attendance on this great luminary. But the other stars do not own his dominion: they do not circle around him: to all common observation, they remain immoveable; and each, like the independent sovereign of his own territory, appears to occupy the same inflexible position in the region of immensity. What can we make of them? Shall we take our adventurous flight to explore these dark and untravelled dominions? What mean these innumerable fires lighted up in distant parts of the universe? Are they only made to shed a feeble glimmering over this little spot in the kingdom of nature? or do they serve a purpose worthier of themselves, to light up other worlds, and give animation to other systems?"

The comparative insignificance of our world, in the universe of God, is thus illustrated:

"The universe at large would suffer as little, in its splendour and variety,

by the destruction of our planet, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf.—The leaf quivers on the branch which supports it—it lies at the mercy of the slightest accident—a breath of wind tears it from its stem, and it lights on the stream of water which passes underneath: in a moment of time, the life, which we know, by the microscope, it teems with, is extinguished; and, an occurrence so insignificant in the eye of man, and on the scale of his observation, carries in it, to the myriads which people this little leaf, an event as terrible and as decisive as the destruction of a world. Now, on the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and the systems that astronomy has unfolded, we may feel the same littleness, and the same insecurity.”

The omnipresence of God is described in the following manner:

“Only grant us, that God never loses sight of any one thing he has created, and that no created thing can continue either to be, or to act independently of him; and then, even upon the face of this world, humble as it is on the great scale of astronomy, how widely diversified, and how multiplied into many thousand distinct exercises, is the attention of God! His eye is upon every hour of my existence! His spirit is intimately present with every thought of my heart! His inspiration gives birth to every purpose within me! His hand impresses a direction on every footstep of my goings! Every breath I inhale is drawn by an energy which God deals out to me! This body, which, upon the slightest derangement, would become the prey of death, or of woful suffering, is now at ease, because he at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery! His presiding influence keeps by me through the whole current of my restless and ever-changing history! When I walk by the way-side he is along with me! When I enter into company, amid all my forgetfulness of him, he never forgets me! In the silent watches of the night, when my eyelids have closed, and my spirit has sunk into unconsciousness, the observant eye of him who never slumbers is upon me! I cannot fly from his presence! Go where I will, he tends me, and watches me, and cares for me; and the same Being, who is now at work in the remotest domains of nature and of pro-

vidence, is also at my right hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings, and of all my faculties!”

The Consolations of Gospel Truth, exhibited in various interesting Anecdotes, &c. By John Pike, Minister of the Gospel, Derby, 12mo. pp. 191. 3s. 6d.

THIS little volume contains more than forty accounts, chiefly respecting the dying hours of good men and women; “to which are added, some affecting narratives, describing the horrors of unpardoned sin when death and eternity approach.” A well-written Preface introduces them; and the concluding address is powerful and pathetic in a high degree. We agree with Mr. Pike, that “a dying, but immortal being on the verge of eternity, is as solemn a spectacle as the world can furnish.” In the next edition, the compiler, we hope, will give his authority in every case. In our Sunday-schools and charity-schools, and schools of a higher order, these narratives will be read with great interest; and the book may be given as a reward, or prize book, to those who merit distinction by their diligence.

Serious Warnings, addressed to various Classes of Persons. By J. Thornton. 1817. 12mo. pp. 143. 2s. 6d.

THESE warnings are addressed to the lovers of vain pleasure—the profane and profligate—the worldly-minded—the self-righteous—the negligent and dilatory—apostates and backsliders.

Mr. Thornton is already well known to the Christian public, as the author of several sensible, serious, and affectionate discourses, which are well adapted to promote the benefit of all who read them. We earnestly wish success to all his well-meant endeavours; and, we trust, these warnings will not be read in vain. We are glad to learn from the Preface, that “they can be had in the cheap form of single tracts.”

Nothing but the truth of God can be expected to purify the human heart, or convert the sinner from the error of his way. There are many gay writers of tracts, religious, moral, and entertaining, who are ambitious of *pleasing*, whom we would gladly place at the feet of Mr. Thornton, that they may learn how they may *profit* their readers.

A Treatise, touching the Libertie of a Christian, written in Latin by Dr. Martyne Luther, &c. &c. edited by Dr. Collyer, and dedicated (by permission) to His Royal Highness the Duke of Sussex. 1817. 12mo. pp. 89.

WE are much obliged to Dr. Collyer for republishing this valuable tract, in which the celebrated Reformer discusses, with great warmth and unction, the important doctrine of free justification by faith, particularly as explained and defended by the Apostle Paul in his Epistle to the Galatians. "Notwithstanding the march of ages, the increased light of knowledge, and the liberal temper of the times since [Luther] wrote, *Popery is always the same.*" In this remark we entirely agree with the editor.

Many readers will be surprised to see an epistle with this inscription, "To Leo the Tenth, Bishop of Rome, Martyne Luther sendeth greeting in Christ Jesus our Lord." It is indeed a very great curiosity. It is dated "at Wittenberge, the sixt of September, 1520," in which year Luther was excommunicated.

He writes to Leo with great politeness, with reverence, and even with affection, while every part of the letter shows that stern integrity, and that vehement ardour in the cause of reformation which so strikingly characterized him. "How shall salt season (he exclaims) if it be not savoury? What availeth the edge of a sword if it cannot cut?" He most urgently intreats Leo to interpose his authority for the promotion of peace—but it is peace, with truth and righteousness, which he seeks. "But to wish me to revoke that which I have written,

most holy father, it booteth not for any man to hope for, unless he be desirous rather to have the matter to be more largely blown abroad." The concluding part is exquisitely tender: we can extract only a few lines. "Inasmuch as I know that your holiness is troubled and tossed at Rome, that is to say, in the main sea, of all sides environed about with infinite dangers, and that you swim now in succourless waves miserably, as that you stand in need of the meanest help of any your poorest brethren; I judged it a point of no great absurdity, if I did lay aside the remembrance of your majesty for a time, until I had executed the duty of love."

Fourth Report of the London Society for the Improvement and Encouragement of Female Servants, by Annual and other Rewards, &c.

WHILE we are seeking the welfare of strangers on the other side of the globe, we cannot consistently neglect those "who nurse our own children—have the care of our own property—dress our own food—kindle our own fires—sweep our own floors—and are with us, more or less, every day and all day long." We rejoice to hear of the growing prosperity of this institution. The last general meeting was held at the City of London Tavern, April 28, 1817. This Report gives the names of fifteen female servants who received two guineas each, having lived four years in the same service; seventeen servants who received one guinea and a half each, having lived three years in the same service; forty-two servants who received one guinea each, having lived two years in the same service. "A servant lately applied for a situation to the registry, and brought with her, as a proof of character, a silver milk jug, having a neat inscription expressive of the satisfaction of her master and mistress with her service of *fourteen* years! A service which she lost only through a diminution of the number of the family." *Report*, p. 7. The Registry is at No. 10, Hatton-garden.

LITERARY INTELLIGENCE.

In the Press.

Sermons on the Doctrines and Duties of the Christian Life, by McLean; to which will be prefixed, a Memoir of his Life, Ministry, and Writings, by W. Jones, author of the History of the Waldenses. In 1 vol. 8vo. 500 pages, with a portrait.

A Practical Treatise on the Laws of Toleration and Religious Liberty, as they affect every class of Dissenters from the Church of England; intended to form a compendium of the civil, political, and religious rights of all his Majesty's subjects as are, at present, affected by the profession of religious opinions; with an Appendix, containing the most important Statutes on the subject of Toleration, and forms of proceedings by Indictment and before Magistrates for infractions of the Acts protecting worship, and other offences relating to religion: by T. N. Talfourd, of the Middle Temple; 1 vol. 8vo.

The Journal of a Voyage to New Zealand in company with the Rev. Samuel Marsden; with an account of the state of that country and its productions, the character of its inhabitants, their manners, &c. by Mr. Nicholas, 2 vols 8vo.

Philanthropy, and other poems; by the Rev. Ingram Cobbin, A. M. author of the French Preacher lately published. 1 vol. 12mo.

The Memoirs of the late Miss Emma Humphries, of Frome, Somersetshire; with a series of Letters to Young Ladies, on the influence of religion in the formation of their moral and intellectual character, and to parents, on the religious education and the bereavement of their children; by T. East. Published by subscription; 12mo. 5s.

Mr. Jacob Snelgar, of Hampstead, is printing a neat impression of four Discourses on the Divinity of Christ; by the late Rev. James Hervey, M. A. of Weston Favell.

The fourth edition of Miss Neulis' Sacred History, in two vols, with four maps. Also, a fourth edition of Brittannus and Africus, by the same author.

An Abridged Memoir of the Rev. A. Fuller, by Dr. Ryland, is in contemplation, and may be expected to appear shortly.

The fifth edition of the Young Christian's Guide; or, suitable Directions, Cautions, and Encouragements to the Believer on his first entrance into the divine life; by the late Rev. C. Buck.

An additional volume of "Studies in History," by the Rev. Thomas Morell; which will contain the History of England from its earliest period to the death of Elizabeth, and which, like the preceding histories of Greece and Rome, will be published both in 8vo. and 12mo. The concluding volume of the series, in which the History of England will be brought down to the present period, will follow as quickly as possible.

Part II. of Milton's Paradise Lost, with notes, by the Rev. R. Hawker, D.D.

Just published,

A Sermon delivered at Salters'-hall, June 5, 1817, at a Monthly Association of Ministers and Churches. By George Burder, author of Village Sermons, &c.

The Second Volume of McLean's Commentary on the Hebrews.

Directions and Encouragements for Travellers to Zion, by John Freeston, 8vo.

Rowland Hill's Village Dialogues—No. 1 to 9 of a new edition of this admirable work are now published. The whole work is enlarged and considerably improved by the author; each Number is embellished with an appropriate design.

An Attempt to support the Diversity of future Rewards.

All the Elect children of God contemplated as Members of one body, &c. in a few familiar thoughts, by R. H. Carne, A. B.

The Dissenter's Reasons for separating from the Church of England, by John Gill, D. D. fifth edition.

A new edition, being the fifteenth, of the Protestant Dissenter's Catechism, by the late Rev. S. Palmer.

The Domestic Altar, a Six Weeks Course of Morning and Evening Prayers, by the Rev. W. Smith.

Vindication of a Review of the Bampton Lectures for the year 1815, inserted in the British Critic, by the Rev. F. Nolan.

The Testimony of Jesus is the Spirit of Prophecy: a Discourse from Revelation xix. 10.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

We stated in our last, that a Report of the present state of the missions in the East Indies was read at the prayer meeting, held in White's-row, Spitalfields. We understand that that Report is now in the press; meanwhile, we are enabled to present our readers with the following extracts from it.

CUTWA.

"From *Cutwa*, the intelligence, though presenting no features of peculiar novelty, is highly satisfactory. Mr. Carey has had several additions from the natives around him, and expected shortly to baptize a person of some note, which created a great stir; hundreds had attempted to dissuade the new convert from his purpose, but in vain. A brother, who lately visited this station, remarks, 'Never was my faith in the mission raised so much as since I have been at Cutwa. All I see, and all I hear, tends to confirm me in the idea that Satan's kingdom in this country will soon be much diminished.' The inhabitants of this populous and extensive district are eager to obtain gospels and tracts; and from various quarters, Mr. Carey has received pressing applications for the establishment of new schools. His efforts in this department have, however, been unavoidably restricted by a want of the necessary funds."

SERAMPORE AND CALCUTTA.

"In consequence of political arrangements, the settlement of *Serampore* has reverted to the *Danish* government. This alteration, however, has not affected in the slightest degree the comfort or security of our brethren there. Towards the close of the year 1815, they were honoured with a visit from the Right Hon. Earl Moira, Lady Loudoun, the Bishop of Calcutta, Mrs. Middleton, with several other persons of distinction. The noble visitors inspected the whole establishment, and appeared particularly pleased when they entered the room appropriated to the learned natives employed in the translation of the holy scriptures. The sight of learned Hindoos, from almost every province of

India, employed in the work of preparing translations of this blessed book for all these countries, appeared greatly to interest his Lordship, Lady Loudoun, and the learned Bishop. When the Afghan pundit was recognized, he was immediately pronounced a Jew; and his own declaration that he was *Beni Israel*, confirmed the decision.

"Brethren Lawson and Eustace Carey having been ordained co-pastors of the church at Calcutta, which required more personal attention than our senior brethren could possibly devote to it, appear to have entered on their work with right views of its importance, and of the means suitable to carry on their great design. To improve the minds of their younger members, they have instituted a select religious library; and to train them up in the practice of Christian benevolence, they have formed a society for visiting and relieving the poor, to be called the *Juvenile Charitable Institution*. Several additions have been made to their number, both of Europeans and natives, and the same system of incessant labour in publishing the word of life in various directions, principally by means of the brethren raised up in the country, appears to be continued.

"Of the effect of these exertions, in gradually leading the natives to discern the folly of idol-worship, our brethren mention one very remarkable instance. A very rich brahman, resident in Calcutta, named *Ram-Mehun-Raya*, who is well versed in the *Sungskrit*, *Persian*, and *English* languages, has lately published, in the *Bengalee*, one or two philosophical works from the *Sungskrit*, in the hope of leading his countrymen to renounce idolatry. He has paid us, say our brethren, a visit at Serampore, and at a late interview, after relating an anecdote of *Krishna*, relative to a petty theft by this god, he added, The sweeper of my house would not do such an act, and can I worship a god sunk lower than my menial servant—the man who washes my water-closet? He is at present a simple theist, admires *Jesus Christ*, but is ignorant of his need of the atonement. He has not renounced his cast, and this enables him to visit the richest families of Hindoos. Since the publication of his translation of the *Vidanta*, several very respectable inha-

bitants of Calcutta have declared themselves pure Menotheists, and united in a society, with a view to mutual-assistance in adopting a system of worship conformable to their faith. Surely it is not presumptuous to hope, that as they have been led thus far in the paths of understanding, they will be guided into the knowledge of the true God, and Jesus Christ whom he hath sent. The language used by the brahman already mentioned in a late letter to brother Ward, will encourage such a hope, and deeply interest every pious heart. "In the discovery of truth, our faculties are of course to be used; but at the same time we should look up to God as our best guide, as it is God that leads us on to his true way. We, poor insignificant beings, feel very often our dependence upon the supreme Regulator, even in trifling affairs; this sense of deficiency will, I hope, relieve me entirely from self-sufficiency, and induce me to call on God with all my heart for his assistance."

"To attempt particularizing the exertions which have been made by Mr. Smith, and other itinerant brethren, would be inconsistent with the bounds of a Report. These will appear in course, in the Periodical Accounts: suffice it to say generally, that the word is sounding forth in many directions; and instances not unfrequently occur, in which the impressions made on the minds of the hearers appear to be such as answer to its sublime and holy nature.

"So evident, indeed, have been the effects of the gospel, and so visible and striking the change produced, as to excite the notice and admiration of the heathens themselves. A hardened idolater lately remarked, when conversing with one of the missionaries, 'You had certainly, Sir, some of the worst materials to work upon, that men could have; but it is very plain that you have not bestowed upon them labour in vain; they are much changed for the better.'"

VANS-VARIYU.

"At Vans-Variyu, it is pleasing to learn that the affectionate zeal of Tarachund appears to suffer no diminution: some brethren, who had lately paid him a visit, reported, that he had almost every evening visitors of all casts, with whom he read and conversed on the things of the kingdom of God. It was vain, they said, to expect time for sleep, as almost all the night is spent in reading, singing, and religious conversation. This brother

spends nearly all his salary in promoting the gospel; reserving scarcely any part for himself. He has composed a number of Bengallee hymns, which have been printed at Serampore, and which have excited considerable attention among the natives.

"Very encouraging accounts have been received of the progress of the gospel among the Mug nation in the vicinity of Chittagong. Not less than fifty of these people appear to have made a profession of their love to Christ; and that under circumstances very painful and trying. Considerable persecution has been excited against them, but hitherto they have stood firm. One among them, named Khepoo, who had suffered very considerably, being asked, what he had gotten by becoming a Christian? replied by describing the great sufferings of Christ for him, and said that Christ would give him a hundred fold more than he had lost. Opposition, however, seems to have created additional interest in the gospel: one of the head-priests among this people had declared his belief in the scriptures, and that he would be guided by them. As one proof of his sincerity, he has cut down the sacred trees he formerly worshipped, and made seats of them for people to sit upon and hear the word of the living and true God!"

JAVA.

"The mention of Java will bring to the recollection of many the loss which the society has sustained in the course of the last year by the lamented decease of our brother Trowt, at Samarang. The ardent zeal which he felt for the souls of millions of heathens around him, impelled him to an assiduity and intensity of application, which, in a climate so adverse to exertion, undermined his health, and brought him to an early grave. Though he had resided on the island but two years, and had been much of that time disabled by sickness, he had attained sufficient fluency in the Malay to address the natives in that language; and had also made such progress in the Javanese, as to justify the hope that, had his life been prolonged, he would have been permitted to gratify the dearest wish of his heart, in giving that interesting people the scriptures in their own tongue. But though the all-wise Disposer of events has seen fit to remove this brother, there is reason to hope that others may derive such assistance from his manuscripts, as to proceed in the same path with far greater ease

and rapidity. The station at Samarang will, for the present, be maintained by our brethren Bruckner and Phillips; the former of whom had united himself to brother Trowt shortly before his decease, and the latter sailed from England with the intention of joining him there. Brother Robinson has met with various difficulties at Batavia, but continued to preach, as opportunity offered, to the native Christians, and had made some progress in translating the New Testament into Malay. Part of this version has been received in this country, and is highly spoken of by competent judges."

After noticing the various stations in their order, the Report proceeds to describe the progress made in the translations of the holy scriptures, as follows:

I. "The whole Old and New Testaments is translated, printed, and extensively circulated, in the languages of Bengal and Orissa; the population of which two provinces, on a moderate estimate, exceeds 30 millions."

II. "The New Testament is printed and circulating in five other languages—the Sungskrit, Hindee, Mahratta, Punja-bee, and Chinese; in the two former, one half of the Old Testament is printed also; and in the remaining three considerable progress is made."

III. "In 16 languages a commencement has been made in printing the New Testament. In some of them considerable progress has been made, though we are not enabled to state how far each distinct translation is advanced."

IV. "Preparations for translation and printing, in a greater or less degree of forwardness, are made in 14 additional languages."

V. "To these may be added the seven languages in which the New Testament has been printed, or is printing, at Serampore, on account of the Calcutta Auxiliary Bible Society; which will make the whole number amount to 44."

"We have great satisfaction in stating, that by accounts very recently received, Dr. Marshman has been enabled to complete the translation of the whole Bible into the Chinese language. Thus, by the blessing of a gracious God, the persevering labours of eleven years are brought to a happy conclusion, and upwards of 300 millions of our fellow-immortals have a version of the holy scriptures prepared for them in their own tongue."

The receipts of the past year are stated to be about 10,000*l.* and the expenditure 11,500*l.*; eight persons have been sent

out this year, and others are preparing to follow.

"Every circumstance, in fact, connected with the mission, calls upon us to enlarge our operations to the utmost possible extent. We most earnestly entreat you, say our brethren, in a recent communication, to turn your thoughts to sending out more missionaries. The Lord will no doubt bless you in proportion to your exertions: in the great work of spreading the gospel it is, that the words of the prophet are fully verified, 'the liberal devise liberal things, and by thus devising liberal things they really stand.' In pointing out to you opportunities for thus extending the mission, we cannot be remiss, while the necessities of the heathen are so pressing, and so full in your view. Every kingdom and province, into the language of which we are translating the sacred word, ought to have one missionary brother at least: nor ought you to rest satisfied till this be accomplished."

"In conformity with these just and comprehensive views, a letter of still more recent date contains an enumeration of no less than nine stations of great importance, to which our attention is directed, and for which assistance is earnestly implored. Hitherto, we own with thankfulness, we have not appealed to the Christian public of Britain in vain; nor do we anticipate it now. Still the necessities of Pagan millions are as pressing as ever; the value of the soul is as great, and the encouragements to hold forth the word of life as many and as glorious. The promise of the Father, to give the heathen to Christ for his inheritance, has not been recalled; the blood of the Redeemer has not lost its efficacy; nor have the influences of the Spirit become weak and powerless. You are come hither to day to testify your cheerful belief of this, and that your hearts' desire and prayer to God for the inhabitants of India is, that they might be saved. Our great Lord still occupies a station over against the treasury, and marks the donations which are made for the support of his cause. May your offerings this day be acceptable in his sight, and abound by many thanksgivings to his glory. Amen! amen!"

Extract of a letter from Mr. W. H. Pearce, dated ship *Ganges*, Friday morning, six o'clock, May 16, 1817, opposite Lisbon, lat. 39° 15' long. 15° 45'.

"HAVING escaped the dangers of the Irish Sea, St. George's Channel, the Bay

of Biscay, and proceeded to our present situation with a degree of celerity very seldom known; here we raise our Ebenezer, and acknowledge that 'hitherto God hath helped us.' In the Irish Channel we were exposed to considerable danger, the wind almost amounting to a gale; but since that, the wind has been moderate, and the weather inexpressibly beautiful. The inconveniences arising from sea-sickness having been overcome, our attendance at family prayer increases, and several of the gentlemen on board are usually present. Last Lord's-day we were unable to have any worship, the motion of the ship being very great, but we hope to have a little congregation next Sabbath-day. The captain is exceedingly obliging, and we are very happy in our companions, especially Mrs. Ward, from whom we receive every kindness.

"Assure our friends that we feel for them an affection which distance cannot obliterate."

Extract of a Letter from Mr. Culliver, the Teacher sent over by the British and Foreign School Society, to Cape Henry, St. Domingo.

"April 22, 1817.

"THE new school, of which I spoke in my last letter, was opened at the Cape the 8th of this month; it is a fine commodious room, capable of containing nearly 300 scholars. Through the zeal of his Majesty, and of the Government, to promote education, nothing has been left deficient respecting this establish-

ment. In order to give a more correct idea of the school, I have sent a plan of it, which you will receive along with a book or two, and some papers, which will be gratifying to all persons interested in the cause of the Haytians, and zealous in spreading the blessings of education.

Those gentlemen who have visited the school, have been much pleased with the order and improvement of the scholars. Some Americans lamented the want of such a system of education in America. From what I learn from them, the few schools they have in America are in rather an imperfect state, considering the time they were established; they must certainly be inferior to the schools more recently opened in England.

I find my scholars possess great abilities; they make rapid progress in the English language. It is now six months since I commenced to qualify some monitors, and at present they are capable of teaching a class of 30 to 40 boys. They, of course, render me great assistance; they have advanced in six months to the sixth and seventh classes, and go through the first four rules of arithmetic, in English, with facility. His Majesty sees the advantages of the system, and being ever anxious for the welfare of his people, is going to have schools of the kind established throughout the kingdom; considering that the only way to insure the happiness of his subjects is by giving them education. Mr. Saunders is gone to Port-de-Paix, distant about 40 miles from Cape Henry, where he is employed also in the instruction of a number of young men."

Domestic Religious Intelligence.

BAPTIST DENOMINATION.

20, Harpur-street.

At the General Meeting of the Baptist Denomination, held at Carter-lane, June 26, 1817, the Rev. Dr. Rippon in the chair; a letter having been read, addressed to the chairman, recommending the formation of a fund for assisting in the repairing and building meeting-houses, it was resolved: "That the subject recommended in the said letter, be referred to the consideration of a Committee, consisting of Messrs. Barber, Penny, Napier,

and Marshall, with power to add to their number, and to take such steps as they may think proper to forward the object proposed."

JOSEPH IVIMEY, Sec.

Address of the Loan Fund Committee, to all who are concerned for the extension of the Redeemer's kingdom, in the churches and congregations of the Baptist Denomination throughout the United Kingdom.

DEAR BRETHREN AND FRIENDS,

Feeling, as we do, the importance of the subject referred to us, we anxiously

embrace the earliest opportunity of bringing it before you; in doing so, it may be proper to present some extracts from the letter above mentioned:

"We have been cheered and animated by every year's Report of the success of village preaching, and other exertions of our dear ministers and friends, in all directions: the consequences have been, that many rooms and houses for worship have been, and still are, wanting in various situations: while in others, enlargements became necessary to accommodate the accession of hearers. But to provide for these requires *pecuniary means not yet resorted to.*" The writer then proposes, "That a Loan Fund be raised for the purpose of assisting any congregation to build, enlarge, or repair places of worship, who can comply with the conditions which will be indispensable: these are presumed to be, that 5 per cent. per annum interest be paid by the borrowers, and that 10 per cent. of the capital be returned annually; that security be given by the borrowers to the trustees of the fund, and that all expenses attending giving such security be paid by the borrowers.

"Should this plan be well received by our ministers, by our congregations, and by opulent individuals among us, this fund would soon become a stream, that, necessarily widening in its course, would cheer and invigorate the denomination throughout the country. There can be no difficulty in raising the fund, if it is entered into with zeal: a comparatively small sum would make a good commencement; *for instance, 1,200l.* would afford an immediate supply for three cases wanting 400l. each; and supposing (what we will not suppose but for illustration,) that no additions were made to this original sum, the second year would put the trustees in a condition to attend to another case of 300l. and so on progressively. It is not necessary to point out the operation of the fund more minutely, as all will see at a glance, that fourteen years would thus double the fund, on the *above inadmissible supposition*; but when it shall be constantly increasing by other means than its own operation, what must be the result! But that by kind and reasonable assistance our churches will be enabled to help themselves, and that thus *religious mendicancy* (indispensable at present) will be gradually superseded." The writer subsequently observes, to show the practicability of the measure, as it respects our different communities:

"Every congregation, containing one hundred persons, who will pay three pence per week to this object, is competent to *receive*, because to *repay*, a loan of 400l. and so on, more or less."

Such is the simplicity of the design, that it will not be necessary to attempt any farther elucidation of it, and we trust that its importance will be also manifest; perhaps it may become more so to some persons, when they are informed that the Committee in London, for recommending cases, have seen it necessary to admit one every month; that besides these cases, there are very many of our own denomination, and also of others, in constant course of application. And that thus the painful service of our country brethren, in these applications, is rendered still more painful, more expensive, and less productive: it should be considered too, that we have reason to hope, demands of this nature will be constantly increasing, unless provided for on a system more honourable, pleasant, and economical. Let us, then, dear brethren, invite your most serious attention to this subject. We shall be happy to receive the communication of the ideas of individuals, or bodies of Christians, and to receive their *subscription*; we are also ready to receive the applications of congregations for *loans upon the above plan.*

Signed, by order of the Committee,
JOHN MARSHALL, Chairman.

THE ADVANTAGES OF SABBATH SCHOOLS.

At the village of Ascott, by Whichwood, a little distance from Chipping-Norton, Oxon, a small, plain, but convenient place of worship has been erected, and was opened on Lord's-day, December 29, 1816. Mr. Bradley, of Naunton, preached, from Haggai, ii. 9; and Mr. Gray, of Chipping-Norton, from Luke, xiii. 29. The village of Ascott is deeply poor, and painfully profligate; several years since an attempt was made to introduce the gospel, but not succeeding, it was given up. In the year 1815, an active and benevolent youth, a member of the church at Chipping-Norton, pitying the sad condition of the children of the poor, began a Sabbath-school, and the prosperous nature of that attempt, prepared the way for the preaching of the gospel, first in a cottage, but this proving far too small, the present place has been built, and with the greatest regard to economy, has cost

nearly 200l. The school is in a very flourishing state, including 70 or 80 children, and several persons in the village have been brought to an acquaintance with the gospel, and have been baptized, and are united with the church at Chipping-Norton.

N. B. Any donation towards defraying the expense, will be thankfully received by the Rev. Mr. Gray.

REPLY TO A PAPER,

SIGNED "JOHN PAUL PORTER,"

Page 238 of our No. for June.

To the Editors of the Baptist Magazine.

WHEN I sent you my "Thoughts on the claims of aged ministers," I was ignorant of the intention of the Bath society to advertise their annual meeting: and, consequently, these thoughts appearing in connection with that notice, as though hostile to it, was no arrangement of mine.

Perhaps the friends of that society concluded otherwise, and thus mistaking my design of promoting a more efficient and liberal attention to their own object, have rejected the amendment suggested. It seems, however, that they were alarmed; that they mustered an extra meeting of their Committee, and ordered their Secretary, J. P. Porter, to issue their proclamation of warfare. Whether this attack was honestly provoked by the paper adverted to—whether their champion has acquitted himself in the spirit of meekness; or whether the objections quietly proposed to the limitations of their plan are satisfactorily answered, the impartial reader must determine.

I am anxious only to clear myself from the charge of misrepresentation, to which a quotation unintentionally and slightly incorrect, has exposed me. After all, the thing objected to is confessed. It stands on their records "that no beneficiary member shall be entitled to the benefits of that society, unless he appears to be PERMANENTLY incapacitated to exercise the pastoral, or ministerial office, by reason of age, or infirmity."

But the friends of this society feel anxious that its beneficiary members may continue in circumstances to claim the immunities of superannuation, and are very solicitous that none of their ministers should "appear, even once in their lives, before them as paupers seeking an alms;" yet by their "hints to poor ministers," given in a note, they

would send them once a week as paupers, to four of their own members to solicit an alms of one penny, to make good their subscription of a guinea a year! So much for the boasted "arrangements of a society, which professes to unite impartial justice with liberality; and the tenderest benevolence with independence!" How well these poor ministers are likely to succeed in following up the hint they have received from the Committee at Bath, while some of them can only obtain 20 or 30l. per annum, and many of them not more than 50 or 60l. for the support of themselves and families, is easily predicted.

Much more might be observed, but I forbear, having no wish to offend the Bath society, or occupy your pages on the subject. I am happy to learn that there are those who have in contemplation a more liberal institution, which will probably render the interference of the general meeting in London unnecessary. However that may be, I have no intention to trouble you with any farther remarks, even should Mr. Porter subscribe another paper in reply to this, by order of the Bath Committee.

ONESIMUS.

ASSOCIATIONS.

WILTS AND SOMERSET.

THE twenty-second meeting of the Wilts and Somerset Association was held at Bath, on Tuesday, the 15th of April. Mr. Mitchell, of Warminster, preached in the morning, from 1 John, iii. 8. Mr. Seymour, of Bradford, in the afternoon, from Eccles. viii. 12. Mr. Gough, of Westbury Leigh, in the evening, from Isaiah, lxiii. 1. Messrs. Stennett, of Calne; Saunders, of Frome; Holloway, of Bristol; and Winter, of Beckington, engaged in the devotional services of the day.

The next meeting to be held at Bradford, on the first Wednesday in October, 1817. Mr. Phillips, of Penknapp, is expected to preach.

BEDFORDSHIRE.

THIS Association was held on Wednesday, April 30, 1817, at Ridgmount, Bedfordshire.

Met at half-past ten o'clock, A. M. Mr. Brown, of Keysoe, read appropriate scriptures and prayed. Mr. Knight, of Little Staughton, preached, from Zech. xiv. 6, 7, and Mr. Upton, from London,

preached from Isaiah, li. 3. Mr. Wake, of Leighton, concluded in prayer.

Met at three o'clock, P. M.—Mr. Such, of Steventon, began in prayer. Appointed Mr. Keely, of Ridgmount, Moderator. Read the letters from the different churches. Transacted the business of the Association Fund. Read the Circular Letter drawn up by Mr. Wake, approved, and ordered to be printed. Appointed the next Association to be held at Steventon, on the second Wednesday in May, 1818. Messrs. Wake and Keely to preach. Mr. Knight to draw up the next Circular Letter. Subject, "The influence of regular scriptural discipline upon the internal prosperity of the churches."

Met at six o'clock in the evening. Mr. Harris, of Cranfield, prayed. Mr. Peacock, of Rushden, preached, from Matt. xvi. 26, last clause. Mr. Such closed the service of the day in prayer.

Collected at the doors, for the Baptist Mission in the East, 8*l.* 18*s.*

The meeting was well attended, and we trust, it was "a time of refreshing from the presence of the Lord."

NORFOLK.

On Wednesday, May 28, 1817, the churches in this Association held their annual meeting at Great Ellingham. In the morning, the Rev. Jonathan Carver, of Necton, preached, from Heb. ix. 28. In the afternoon, the Rev. Samuel Green, of East Dereham, preached, from Isaiah, lv. 10, 11. In the evening, the Rev. L. Ellington, of West-row, Mildenhall, Suffolk, being present, was requested to preach, and very obligingly consenting, delivered an animated discourse from Matt. xxviii. 19, 20. The presence and blessing of the great Head of the church made the services of the day both pleasing and profitable to many.

The next annual meeting will be held at East Dereham, on the Wednesday in Whitsun-week, when Messrs. Carver and Hatcher are expected to preach.

ESSEX.

THE ministers and messengers of the different churches met in Association at Great Coggeshall, Essex, May 20 and 21, 1817.

Tuesday afternoon, three o'clock.—The ministers, messengers, and friends of

the Association, having assembled at the meeting-house, Mr. Tyrrell, of the church at Rayleigh, began in prayer. The letters from the churches were then read; and truly pleasing were the accounts, (with very few exceptions) which were contained in them. Mr. Payne concluded in prayer.

Tuesday evening, half-past six.—Mr. Hoddy, of Clare, began in prayer. Mr. Miller, of Baintree, preached, from Nahum, i. 2. The ministers and messengers were, in the mean time, engaged in the business of the Association.

Wednesday morning, seven o'clock.—Mr. Eveleigh prayed; Mr. Wilson preached, from Dan. ii. 44.

Wednesday morning, half-past ten.—The use of the Independent meeting-house having been kindly granted, Mr. King, of Halstead, prayed; Mr. Wilkinson, of Saffron Walden, preached, from 1 Cor. iii. 6, 7; Mr. Pilkington, of Rayleigh, from Eph. iv. 9, 10. The Rev. J. Fielding, the Independent minister, whom, with the greatest cordiality, we can denominate brother, concluded in prayer.

Tuesday evening, and Wednesday morning.—The ministers and messengers having met to transact business, it was moved, seconded, and resolved unanimously:

I. That the minutes of the last Association be read and confirmed.

II. That Mr. Wilson be continued as our itinerant for the next six months, and be allowed 40*l.* for the same, with incidental expenses; that he be employed at Heybridge, and the neighbouring villages, during that time.

III. That a Committee be held at Heybridge, before the 29th of September next, (the day of meeting to be fixed by the Secretary,) to transact the business of the Association, and that Mr. Wilkinson preach on the occasion. In case of failure, Mr. Eveleigh.

IV. That the Circular Letter on "The importance of truth in our dealings with one another," prepared by Mr. Wilkinson, be adopted and printed.

V. That the subject of the next Circular Letter be, "The duty of Christians in reference to the spread of the gospel," and that Mr. Trivett be requested to draw it up.

VI. That in future the ministers to preach at the annual meeting be appointed as follows, viz. one by the church where the Association is to be held, and the other to come in rotation. The one that follows to preach in case of failure.

VII. That in consequence of the very

reduced state of our funds, our churches be requested to do as much as they conveniently can, by a public collection, between this and the meeting at Heybridge, and that the respective ministers or messengers communicate the same to the Treasurer on that occasion.

VIII. That the thanks of this meeting be given to the Treasurer and Secretary for their past services, and that they be requested to continue them for the ensuing year.

IX. That the next Association be held at Braintree, the last Tuesday in May, and the following day, 1818. Messrs. Eveleigh and Trivett to preach. In case of failure Mr. Bain.—To put up at the Horse and Groom.

WESTERN.

THIS Association was held at Taunton, on May 27, 28, and 29, 1817. The meetings took place in the following order:

Tuesday evening, at six o'clock.—Mr. Holloway prayed, and Mr. Page of Bristol, preached from Luke, xxiii. 39—43.

Wednesday morning, eleven o'clock.—The members of the society for the benefit of the widows and orphans of ministers held their annual meeting.

Afternoon, half-past two.—Mr. Tyso prayed; Mr. Winterbotham was chosen Moderator; the preliminaries and letters from the churches were read, and Mr. Giles concluded in prayer.

Evening, seven o'clock.—Mr. Nicholson, of Kingsbridge prayed; Mr. Saffery preached from 1 Cor. ix. 12. Mr. Singleton, of Tiverton, concluded. After the public service, four or five letters were read to the ministers and messengers, which had been deferred in the morning.

Resolved.—That the Association earnestly recommend the urgent case of the church at Newport, in the Isle of Wight, and hope that Mr. Franks will be encouraged in his applications on its behalf.

Thursday morning, six o'clock.—Messrs. Chandler, Toins, Franks, Bulgin, and Humphrey, of Collumpton, engaged in prayer. The ministers and messengers then received and distributed the collections for the fund, amounting to 176*l.* 2*s.* 9½*d.* and received 19*l.* 7*s.* 8*d.* for letters; with subscriptions from most of the churches toward the expense of the Association.

N. B. All the churches are desired to be mindful of the fund next year, and it

is expected they will not neglect to send each of them a small sum for necessary expenses also.

Half-past ten.—Our Independent brethren kindly granted us the use of their large place of worship for the following services:—Mr. Porter began in prayer, and Mr. Winterbotham preached from 2 Cor. v. 14, 15; Mr. Stennett read the General Letter, and Mr. Kilpin concluded in prayer. Met for business in the vestry, when letters were read from St. Austle, and Salt Ash, the churches at which places were received into the Associations.

Three o'clock.—Mr. Cherry prayed, and Mr. Saunders preached, from Psalm xix. 12; Mr. Robert Tozer, who is assistant to his father, the minister of the place, concluded in prayer.

Stayed for business, when the General Letter was approved and signed by the Moderator. Application was made from churches newly formed, at Honiton, Crediton, and Perriton, in the parish of Minehead. The Association rejoice in the prospect of success at each of these places, but deferred receiving the churches into the Association till next year.

Evening, six o'clock.—Mr. Davis prayed; Mr. Roberts preached from Heb. xi. 24—27. Dr. Ryland concluded in prayer.

After the public service, met in the vestry.

Agreed to hold the next Association at Shortwood; Messrs. Ryland and Davis to preach; in case of failure, Messrs. Page and Saffery.

Mr. Wilcox to draw up the General Letter.

The Moderator concluded with prayer.

YORK AND LANCASTER.

THIS Association was held at Blackburn, May 28 and 29, 1817.

At half-past ten o'clock in the morning, the ministers and messengers met for the arrangement of the business of the Association.

In the afternoon at two, Dr. Steadman prayed, Mr. Hargreaves was chosen Moderator, the letters from the churches were read, from which it appeared that the churches were in peace, that most of them had had some additions, several of them considerable, and that they, upon the whole, exhibited symptoms of a revival. Dr. Steadman then gave a brief statement of the exertions and

funds of the Itinerant Society. Mr. Dyer concluded in prayer.

In the evening, at half-past six, Mr. Mann prayed, Mr. Stephens preached from 1 Sam. xxx. 6. A collection was made for the Itinerant Society; Dr. Steadman read the Circular Letter, and concluded in prayer.

At half-past six, met for prayer, in which Messrs. John Jackson, Beetham, Trickett, and Medlock engaged.

At half-past ten, met in the Rev. Mr. Fletcher's (Independent) place of worship: Mr. Thompson prayed, Mr. Fisher preached from Col. i. 28; Mr. Lister from Psalm xvi. 11; and Mr. Fletcher, in whose meeting-house we assembled, concluded in prayer.

Adjourned to the Baptist meeting-house, when the following Resolutions were passed:

1. That the Circular Letter, drawn up by Dr. Steadman, upon the Unpardonable Sin, be printed, and that he be requested also to print it in another form for more general circulation.

2. That the church at Inskip, in the Fielde, be received into the Association.

3. That the next Association be at Rochdale, on Wednesday and Thursday in the Whitsun-week, and that Messrs. Lister, of Liverpool; Jones, of Sheffield; and Steadman, of Bradford, be requested to preach; and in case of failure, Messrs. Gray, of Blackburn; Jackson, of Accrington; and Fisher, of Liverpool.

4. That the next Circular Letter be on "The necessity of attempting the more extensive spread of the gospel at home, and the means by which such an attempt should be made," and that Mr. Fisher be requested to draw it up.

5. That it be recommended to the churches to take into consideration the distressed state of the country, and to observe such a day as may be most convenient, as a day of fasting and prayer.

6. That the thanks of this Association be given to Mr. Fletcher and his friends, for their kindness in accommodating them with their place of worship.

In the afternoon, at four, Mr. James Jackson prayed; Mr. Mann preached, from Matt. x. 2, 3, 4, and concluded in prayer.

The Association was interesting and pleasant, and the public services numerously attended.

Put up at the Swan-inn, Rochdale.

MIDLAND.

THE ministers and messengers of the Baptist churches in the Midland district

met in association at Pershore, Worcestershire, on Tuesday and Wednesday, May 27 and 28, 1817.

Tuesday—met at three o'clock; Mr. Butterworth commenced the service by prayer; Mr. Waters was chosen moderator. Mr. Birt produced certain preliminaries, to be read at the commencement of every annual meeting, as the basis of union among the churches, and which were approved. The letters from the churches were read.

Evening—Mr. Birt preached, from Eph. i. 10.

Wednesday morning at six—met for prayer; after which, the contributions to the fund for aiding itinerant preaching were received and distributed.

Assembled again at 11—Mr. Draper preached, from Dan. vii. 9—14; and Mr. Morgan, from 1 John, v. 19.

Evening at six—Mr. Hutchings preached, from Psalm c. 4. The devotional services by Messrs. Poole, Trotman, Farmer, Hall, Williams, Booth, Waters, Shepherd, Edmonds, Cook, and Butterworth.

NEW MEETINGS OPENED.

POPE-HILL.

ON Easter Monday, April 6, 1817, a small place of worship was opened at Pope-hill, near Haverfordwest. Its erection is owing chiefly to the willing zeal of the poor people themselves, who have performed gratis almost the whole of the labours connected with the building. It was designed principally for the accommodation of a Sunday school, which is at present in a flourishing condition, and contains about 70 children. At the opening, sermons were preached by Mr. Watson, of Wyvilsfield, Sussex, (supplying at the Tabernacle,) from 1 Cor. iii. 11; and Mr. Evans, of Cromvelin, from Isa. lii. 10. After the service, 5l. were collected at the door.

HAVERFORDWEST.

ON Wednesday, April 16, 1817, the Baptist meeting-house in Haverfordwest was opened for public worship, after a considerable enlargement. In the morning two sermons were preached by Messrs. Harries and Luke, of Swansea: the former from Luke, xiv. 23, the latter from Isa. liii. 11. In the evening, also, two sermons were delivered by Messrs. Herring, of Cardigan, and Evans, of Carmarthen, from Neh. iv. 6, and Psalm xciii. 5. The congregations

were large, and the services generally interesting; but more especially so to those who have observed, in the space of thirty years, "the little one become a thousand." The collections amounted to nearly 24*l*. The building is 50 feet square without the walls, and contains seats for 800 persons. The congregation is much indebted to their brethren of another denomination for the use of the Tabernacle during the enlargement.

CHIPPING NORTON.

ON April the 22d, 1817, the Baptist meeting, which has been enlarged, was reopened for worship. Mr. Waters, of Pershore, preached, from Phil. iv. 19. Mr. Birt, of Birmingham, from 1 Cor. xiii. 13. Mr. Hinton, of Oxford, preached in the evening. Devotional exercises were performed by Mr. Mann, of Morton (Independent); Mr. Smith, of Blockley; Mr. Lear, of Chipping Norton, Methodist; Mr. Coles, of Bourton; and Mr. Birt.

AUDLEM.

MR. James Yeates, some time pastor of the Baptist church at Whitchurch, Shropshire, has for four years resided in Audlem; where he has unweariedly laboured in preaching the word, and it has pleased the Lord to accompany his labours with success. Twelve persons have been baptized, a church formed, and the ordinances of the Lord are regularly attended to. Finding the dwelling house in which they formerly met for worship in some respects incommodious, a new building has been erected, which was opened May 27, 1817, when two sermons were delivered. Mr. T. Thomas preached from Zech. vi. 12, 13, and Mr. Hinners, from Exodus, xx. 24. It may be said of this dark village, What hath God wrought? And it is hoped what hath been done, is a pledge of greater things. May the many dark villages in this county be speedily visited with the light of the glorious gospel of the blessed God.

SHEVER'S GREEN.

ON Wednesday, June 18, 1817, a new meeting house was opened at the above place. Mr. Upton, of London, preached in the morning, from Heb. ix. 13, 16; Mr. Chin, of Walworth, in the afternoon, from Luke, xiv. 22; and Mr. Shirley, of Sevenoaks, in the evening, from Psalm lxxx. 14. The devotional exercises by Messrs. Rees, Press, Gladwish, and Gates.

ORDINATIONS.

SHEVER'S GREEN.

ON Wednesday, Nov. 6, 1816, Mr. N. Tidd, who had been a member of the church at Chatham, under the pastoral care of Mr. John Kuott, was ordained over the church at Shever's Green, Wadhurst, Sussex, which was formed on the 5th of March of twenty-two members. The deacons, who had been nominated, and since proved and chosen by them, were solemnly set apart to their office, and a suitable discourse preached to them, Nov. 5, by Mr. Rogers, of Eynesford, from 1 Tim. iii. 13. The next morning Mr. Packer began with reading and prayer; Mr. Gates, of Sandhurst, asked the usual questions, and received the confession of faith; Mr. Rees, of Rye, offered up the ordination prayer, with laying on of hands, and Mr. Rogers concluded. In the afternoon Mr. Gladwish, of Brenchley, began; Mr. Rudd gave the charge, from 2 Tim. iv. 7, 8; and Mr. Shirley, of Sevenoaks, preached to the people, from 2 Cor. xiii. 14, and concluded. In the evening Mr. Packer, of Brighton, preached, from Luke, xii. 32, and Messrs. Rees and Gates prayed. It was a profitable season both to ministers and people, whose hearts united in praying the Lord to send prosperity.

HEREFORD.

MR. David Jones, late student at Abergavenny, having settled an itinerant at the city of Hereford, and the surrounding villages, since the beginning of July, 1816, and the Lord of the vineyard having owned his labours, so that several of the inhabitants of that dark and benighted spot were induced to say, We shall go also; and no Baptist ministers residing near, it became necessary he should be ordained; therefore, to further his usefulness in that part of the country, he was ordained, on Wednesday, Jan. 1, 1817, at the Tabernacle, Caermarthen, where he is a member. Mr. W. Evans, of Com-y-felin, commenced the service by reading the scriptures and prayer. Mr. David D. Evans, the present pastor, delivered the introductory address, asked the usual questions, received Mr. Jones's confession of faith, and offered the ordination prayer, which was accompanied with imposition of hands; Mr. T. Jones, of Rhy-vilim, delivered an affectionate and solemn charge; and Mr. Herring, of Cardigan, preached, from Exod. xxiii. 30, and concluded in prayer.

Poetry.

THE LORD'S PRAYER.

"After this Manner, therefore, pray ye."

OUR FATHER,

As Lord of all, by thy creating right,
By kind protection through life's gloomy night,
And by adoption to the sons of light:

WHO ART IN HEAVEN,

Thy throne of glory, and refulgent grace,
Where angels worship as they veil their face,
Where mansions stand for Zion's favour'd race.

HALLOWED BE THY NAME,

Through all the earth to earth's remotest bound,
On every tongue, wherever voice is found,
And sanctified by all that hear the sound;

THY KINGDOM COME,

Of light, revealing thy divine decree,
Of power, to set thy ransom'd captives free,
Of grace, to make them meet to gaze on thee:

THY WILL BE DONE ON EARTH,

O'er kings and people wield thy sovereign rod,
Spread thy eternal counsels far abroad,
And in our wills, O Will, maintain abode!

AS IT IS IN HEAVEN,

By prostrate seraphs with their ear inclin'd,
To bear thy mandates on the wings of wind,
Who all their bliss in swift obedience find:

GIVE US THIS DAY OUR DAILY BREAD,

Immortal nourishment of heavenly bread,
On which our fathers in the desert fed,
And as thou wilt our earthly tables spread:

FORGIVE US OUR DEBTS,

That with untold amount against us rise,
Invoking vengeance of the frowning skies,
Until thy RANSOM meet our ravish'd eyes:

AS WE FORGIVE OUR DEBTORS,

Setting them frankly and for ever freed,
From justice screen'd, without reproach of need,
And as we pardon, suffer us to plead:

AND LEAD US NOT INTO TEMPTATION,

Which every step attends the path we go,
While we so little of the danger know,
Our nature, too, so prone to join the foe:

BUT DELIVER US FROM EVIL,

From Satan, and his lurking slaves of sin,
From gay delights, that have such charms to win,
And from the treach'rous heart we lodge within:

FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY,

Thine the dominion, King of kings, self-crown'd!
Thine sov'reign power, immensity thy bound,
The glory thine, above, below, around:

AMEN.

So let it be!—all nature round be still,
Thy hidden counsels, Lord of lords, fulfil;
So let it be, ador'd, eternal WILL!

R. THOMSON.